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The
CHRISTIAN CENTURY

Published Weekly

Shall the Press Cow The Church?

An Editorial

England's Situation Today

By Oswald Garrison Villard

The Score So Far

By E. Stanley Jones

Begin With the Church!

By Rufus M. Jones

Now Is the Time!

An Editorial

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In This Issue

OSWALD GARRISON VILLARD

has been at the forefront of the ranks of liberal journalism in America for many years. Formerly editor of the *New York Evening Post* and the *Nation*, Mr. Villard now contributes regularly to The Christian Century. His autobiography, *Fighting Years*, was published three years ago.

RUFUS M. JONES

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E. STANLEY JONES

continues the series of meetings which he is holding in this country while he is absent from his mission station in India. Editorial paragraphs in last week's issue (page 621) and this week (page 651) comment on a recent episode which marked these meetings. Dr. Jones may be addressed at 150 Fifth Avenue, New York city.

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The CHRISTIAN CENTURY

May 20, 1942

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Calendar of Coming Events

May 21. General Assembly, Presbyterian Church in the U. S. A., Milwaukee, Wis.
May 22-26. Methodist Council of Bishops, Nashville, Tenn.
May 23-25. Pre-Convention Conference, Fundamentalists, Cleveland, O.
May 24. Pentecost and Christian Unity Sunday.
May 24. Chicago Sunday Evening Club; Philip Clayton, speaker.
May 25-27. Ohio Disciples Convention, Columbus.
May 26-31. Northern Baptist Convention, Cleveland, Ohio.
May 27. General Assembly, United Presbyterian Church, Columbus, Ohio.
May 28. General Assembly, Presbyterian Church in the U. S., Knoxville, Tenn.
June 1-5. Hampton Institute Ministers' Conference, Hampton, Va.
June 3-5. American Calvinistic Conference, Grand Rapids, Mich.
June 3-7. Baltimore Methodist Conference, Westminster, Md.
June 3-July 15. Lisle Fellowship Conference, Lisle, N. Y.
June 4. General Synod, Reformed Church in America, Albany, N. Y.
June 8-11. Montana Disciples Convention, Bozeman.
June 8-13. Methodist Student Leadership Training Conference, Baldwin, Kans.
June 9-18. Institute of International Relations, Friends University, Wichita, Kan.
June 10-16. Church of the Brethren Annual Conference, Asheville, N. C.
June 12-26. Annual National Cooperative Recreation School, Plymouth, Wis.
June 13, 14. Baptist Men's Retreat, Waldenwoods, Mich.
June 14. Methodist Student Day.
June 14-17. Nebraska Disciples Convention, Hebron.
June 15-18. Illinois Ministers' Institute, Eureka.
June 15-18. Ministers' Retreat, Bethany, W. Va.
June 15-19. Methodist Ministerial Training School, Dallas, Tex.
June 15-19. Methodist Ministerial Training School, Carmel, N. Y.
June 15-19. Methodist Ministerial Training School, Salina, Kan.
June 15-19. Methodist Ministerial Training School, Baldwin, Kan.
June 15-19. Presbyterian Synod, Jenkintown, Pa.
June 15-20. Methodist Student Leadership Training Conference, Epworth Forest, Ind.
June 15-20. Methodist Ministerial Training School, Winchester, Ky.
June 15-20. Methodist Ministerial Training School, Biloxi, Miss.
June 15-21. Ministers' Convocation, Blue Ridge, N. C.
June 15-22. College Girls' Conference, Northfield, Mass.
June 15-24. Institute of International Relations, Grinnell, Ia.
June 16-19. Institute on Pastoral Counseling, Dallas, Tex.
June 18-25. General Council, Congregational-Christian Churches, Durhan, N. H.
June 18-26. Student Peace Service Institute of International Relations, Lancaster, O.
June 19-27. Institute of International Relations, Chapel Hill, N. C.
June 20-26. School of Missions, Winona Lake, Ind.
June 21-28. Institute of International Relations, Portland, Ore.
June 22-27. American Library Association Conference, Milwaukee, Wis.
June 22-28. Oregon Disciples Convention, Turner.
June 23-28. National Baptist Sunday School and B. T. U. Congress, Atlanta, Ga.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

NEVER has the brutality of nazism been so revealed in all its starkness as by the recent comments of Dr. Alfred Rosenberg on the bombings of German cities. Dr. Rosenberg is the "cultural leader" of the Hitler regime. It is he who is commissioned to give German youth under National Socialism its philosophy of life. Now in an editorial in his *Archiv für Rassen und Gesellschaftsbiologie* he has explained the advantages which the Third Reich may extract from the bombings. In the first place, he comments, most of the bombs have struck in "areas inhabited by people who are usually poor and who are not likely ever to improve their lot" and so "are no great asset to the community." But that is not all. Continuous bombings "are bound to unhinge mentally those whose nervous systems are not as strong as they should be." Therefore, they should make it possible "to discover incipient neurasthenics who, in the interests of race selection and social hygiene, should not be permitted to reproduce their kind. After they have been sent to institutions, their offspring should be sterilized." There is a certain dreadful logic about the nazi mind thus revealed. But it is the logic of a mind gone mad.

The Mind and Heartlessness Of National Socialism

Negro Primaries For the South?

LAST WEEK these pages carried an account of the way in which Dr. E. Stanley Jones, speaking in the capital of South Carolina, denounced the denial of suffrage to Negro citizens in the south as a betrayal of democracy. Now the *Charleston News and Courier,* the leading paper of the state, comes forward with an amazing comment on Dr. Jones' strictures. It declares that it agrees with his demand for voting rights for Negroes. But, it argues, "an exclusive white primary denies to no citizen the right to vote. A general election will be held." That might be read as an attempt to take refuge in the subterfuge that the Democratic party primary is not the real election in South Carolina. But that is not the point of the Charleston paper at all. What it has in mind it makes clear when it says that "no one hinders the holding of an exclusive Negro primary to nominate candidates for office." "The neglect and refusal of Negroes to nominate candidates," it insists, "is itself an evidence of a want of competency to participate in the government of a city or a state." Can it be possible that this Carolina paper does not perceive the terrible results which would follow if politics in the south were put on this frankly racial basis, with candidates nominated in a white primary running against candidates nominated in a Negro primary? Could anything more surely, more quickly produce a racial explosion in this country? Surely such a proposal cannot represent serious political thinking in the south.

We Lose Corregidor, Win in Coral Sea

THIS WAR is a complicated and extensive process, not a mere event or succession of events. Yet even in a continuing process, world-wide and perhaps years long, there are moments of more intensive action and relatively decisive events, as in a chain of mountains there are important heights and ridges on the terrain that slopes up to the great divide. The loss of the island fortress of Corregidor, completing the loss of the Philippines, and the victory in the Coral sea northeast of Australia were two such events. The shock produced by the surrender of Corregidor was cushioned a little by the knowledge, apparent months earlier, that it was inevitable. This asset had already been written off as a loss. It remained only to make the corresponding debit entries in the enemy's books as heavy as possible, and they were very heavy indeed. Japan may be ruined by a succession of such victories as the winning of the Philippines. Yet it is a serious matter that the forces that have been occupied there are now released for use elsewhere. The success of our air and naval forces in repulsing with heavy loss the formidable Japanese expedition which was headed through the Coral sea for a landing on Australia may or may not be something less than the turning point of the war in the Pacific. The incomplete reports that have been made

public indicate that it was at least a major victory and a damaging blow to Japanese naval strength. In the encounter in the Java sea, six weeks ago, the enemy force suffered heavy losses but carried out its mission. In this recent engagement, the losses were still heavier and the remnant of the expedition was driven back, at least temporarily. The event probably frustrated the plan for an immediate invasion of Australia and demonstrated the presence in that region of a far stronger American force than the American public had even suspected. It was stronger also than the Japanese board of strategy had suspected.

Madagascar and South African Politics

BRITAIN'S occupation of Madagascar is being widely hailed as a strategic move of major importance. By forestalling any possibility of a Japanese landing the British have effectively protected the long lines of communication around the Cape of Good Hope to the Red sea and India. While the occupation is sure to increase tension with Vichy, London and Washington must have judged that its advantages would outweigh its perils. Anyone who understands how important those particular sea routes have come to be in this war will be ready to agree. However, the occupation of Madagascar has probably not been entirely a matter of protecting sea routes. It is likely that it has been quite as much a move to protect the present political order in South Africa. Although little reaches this country about political developments in the South African union, it is known that General Smuts' government is in serious trouble. The margin by which it holds office was never very wide, and it is getting narrower. If Madagascar had fallen to the Japanese, or if it had been firmly taken over by a nazi-dominated Vichy, the chances are that would have produced an uprising in the Union of South Africa. This explains the reported rejoicing in Capetown at the news from Diego Suarez. Not only has a vital trade route been reinforced, but the threat of a major revolt within one of the dominions of the British commonwealth of nations has been greatly lessened, if not entirely removed. Had the Axis obtained a firm grip on Madagascar, the whole British empire structure in Africa would have been under attack from both north and south.

Race Problem Will Not Wait for the Peace

THE RACE problem will be upon us with intensified seriousness after the war, but it is already with us with growing intensity. Mrs. Roosevelt writes about it in the current issue of the *New Republic,* saying nothing that ought not to be pretty obvious already but doing a real service by reminding us of some things that it would be more comfortable to forget. The Chinese are now our allies. We have discovered a new admiration for their intelligence, fortitude and fidelity. What are we going to do about Chinese exclusion after the war? Our sympathy for the conquered peoples of Europe who still refuse to kiss the hand that smites them will not find expression under a quota system for their refugees, no matter how many food ships we may send to their countries. The whole war enterprise rests upon the hypothesis—which has now become a demonstrated fact—that the nations and races of the world are bound together by such ties of common interest and common humanity that national isolation is impossible. And insofar as we picture the world as now divided into two warring groups, "we" who fight for liberty and justice and "they" who are the ruthless aggressors, we do not see the cleavage between these two following racial lines. Some of our friends—Chinese, Arabs, Ethiopians, Malayans, Greeks, Russians, Poles—are racially more remote from us than are our German and Italian enemies. An inflamed and fanatical racialism is one of the things against which we are fighting. We will have to get even the milder forms of it out of our own systems when we set up the pieces for a new game after the war is over. But the race problems that we already have will not wait that long. If we can't solve these, we will have no chance of solving those. Anti-Semitism still follows its slimy and insidious course, and not always with the sole support of those who can be called nazi sympathizers. Discrimination against Negroes in employment in war industries, in housing, and in service with the armed forces shows an almost incredible degree of insensitiveness to the demands of justice and the necessities of the practical situation. The dogma of racial superiority cannot yield even in the presence of a national emergency. The case of Doris Miller, "mess attendant, first class" on a battleship, who received belated and apparently reluctant recognition for heroism at Pearl Harbor, is a case in point.

Is Pegler Our 'Best' Columnist?

AFTER polling five hundred editors of daily newspapers, the journalism school at the University of Wisconsin announces that they have selected Westbrook Pegler, by a wide margin, as the "best adult columnist" writing for the American press. Raymond Clapper came in a bad second. Seemingly Mr. Pegler felt it necessary to do something spectacular to prove his right to the title, for no sooner had it been bestowed than he produced in rapid succession two columns which overtopped even his familiar propensity for violent language. In the first, after accusing the Negro press of undermining the loyalty of Negro soldiers, he proposed that it be given the same treatment which has been given Father Coughlin's *Social Justice.* A more fascistic method for dealing with papers which are attempting to voice the opinions of an exploited minority would be hard to imagine. In the second column Pegler paid his respects to any who are "toying" with the idea of a postwar "brotherhood of peoples under a rule of justice" by saying that they are "either crazy or just being politicians." Largely because of the part Russia will play in writing the peace, in the event of victory, he prophesied that "our own people will pick up their marbles and come on home to be more nationalistic than ever, but very militaristic, too." "As a nation," he went on to explain, "we simply aren't inclined to world brotherhood. We are

strictly loners." Some good may be served by having such a forecast presented so uncompromisingly now. Some good *will* be served if it moves other Americans to demand of the government a clear statement of our national peace aims, so that we may all know whether those who are hoping and working for a just world order after the war are simply crazy. But what does it indicate about American daily journalism if this sort of thing is what the editors regard as its "best adult" thinking?

Are War Workers Overpaid?

ONE of the standard complaints going the rounds is that conscripted men must serve in the army for $21 a month, while workers in war factories are drawing down fantastic pay checks. The current drive to do away with overtime pay for a work-week in excess of forty hours has rung the changes on this familiar tune. Charles P. Taft therefore rendered a public service when in a recent speech he produced figures to show that there isn't as much difference as has been thought between the soldier's pay and that of the munition worker. Mr. Taft declared that the vast majority of war workers make less than $60 a week. The latest figures from the Bureau of Labor Statistics bear that out. They show this weekly wage, including overtime, in these key industries: Building construction, $37.17; aluminum manufacture, $39.39; blast furnaces, steel works, rolling mills, $40.20; electrical machinery and supplies, $41.10; foundry and machine shop products, $41.98; explosives, $44.26; aircraft, $44.80; machine tools, $50.87; shipbuilding, $53.49. Further, there are very few privates who receive the minimum, which the House of Representatives has voted to make $50 a month. Overseas service brings an automatic increase of 20 per cent. In addition the soldier gets free meals, clothing, transportation, housing, medical care and a lot of other perquisites for which the factory worker must pay anywhere from $800 to $900 a year. Few men so far drafted have dependents. Of course, this is a matter in which there is really no monetary standard for comparison, for the soldier who offers his life is offering something for which there is no adequate compensation. But such figures as these should help to convince the men in the army that those in the factories are not profiteering at their expense. If there is any profiteering suspected, a good place to look for it would be in the corporations which are already "voluntarily" turning back to the government hundreds of millions in what they admit are excessive gains.

The Carmelite Scapular Guarantees Salvation

THERE has come to this office a "scapular" and an accompanying leaflet of instructions, both issued for the benefit of men in the armed forces by the Scapular Militia, Carmelite Church of Our Lady of the Scapular, New York. The scapular, as is well known, consists of two tiny pieces of woolen cloth connected by cords so that they can be worn on the chest and back. The scapular represents the Carmelite habit to the wearing of which great promises are attached. The official record, as quoted in the leaflet, is this: "The Blessed Virgin, accompanied by a multitude of angels, appeared to Saint Simon Stock [1251], holding in her blessed hands the scapular of the Carmelite order and saying: 'This will be to you and to all Carmelites a privilege, that whosoever dies in this scapular shall not suffer eternal fire,' that is, whoever dies in this will be saved." We are told that "no devotion has been confirmed by so many authentic miracles as has the scapular devotion." A case is cited in which a wearer of the scapular was rendered immune to "the fire of four machine guns from a distance of 700 or 800 meters for a period of fifteen minutes." Again: "A scapular wearer can assure his liberation from Purgatory *on the first Saturday after death.* This is the famous 'Sabbatine Privilege.'" The medal is more convenient and carries most of the blessings of the cloth scapular, but not quite all. "Pope Benedict XV, the celebrated 'World War pontiff,' even granted 500 days indulgence for each time one kisses the cloth scapular of Carmel, excluding the same unusual indulgence from the medal. But, despite the reasons for not using the medal in place of the cloth scapular of Carmel, service men have a special privilege of using the medal, so that simply by taking the blessed medal and wearing it somewhere on their persons, they automatically become members of the scapular confraternity and enjoy all the scapular privileges without the necessity of formal enrollment." Finally: "So, service men! Have Our Lady's assurance of salvation! . . . Do not risk dying without Mary's promise: 'Whosoever dies clothed in this scapular shall not suffer eternal fire.'" This is submitted merely for information as to one kind of religious ministry among the armed forces.

Sees Hope of Congregational Union with Anglicans

A REPORT from England to the Religious News Service, quotes Rev. Kenneth Parry, chairman of the Congregational Union of England and Wales, as expressing a livelier hope for union between Congregationalists and the Church of England than among the free churches. His desire is that "the Congregational fellowship might be included as a kind of order within the national church framework." The statement is vague as to details, but it suggests at once the query as to changes that might have to be made in the national church framework if such inclusion were to be practicable and desirable. Perhaps it envisages disestablishment, which many members and even some bishops in the Church of England consider the logical and necessary next step in the adjustment of its structure to the actualities of the present situation, in which the "Church of England" is the church of only a small fraction of the English people. It would be a wide departure from its historic position for Congregationalism to become part of a church directly connected with the government; or one might say that it would be a return to a seventeenth century position which one has supposed to be outmoded. "If the next Lambeth conference," said Dr. Parry, "would freely acknowledge that the institutional rigidity and spiritual arrogance which ex-

cluded dissenters of the seventeenth century and Methodists of the eighteenth century from a national church was a mistake, and in humility and charity open the doors to all who have seen the light of the glory of God in the face of Christ, it would be a challenge we dare not refuse. Cannot the Church of England not only make it possible for us to go back whence we came but impossible for us any longer to remain out?" The objective is admirable and the present Archbishop of Canterbury is the man to receive hospitably any overtures to union. Reflection and historical inquiry will, of course, make it clear that the end cannot be attained by giving effect to any of the "comprehension schemes" of the latter part of the seventeenth century, when almost everybody wanted a state church and the differences had to do with episcopacy and with the degree of liturgical liberty that was to be allowed.

Now Is the Time!

IT WAS almost a new Winston Churchill who broadcast to the world on the second anniversary of his assumption of the prime ministership. The old notes of warning and foreboding were absent. The old offers of "blood, sweat and tears" were not renewed. Instead, this man who has been leading his nation through the "supreme crisis of its life," felt that the hour had come when he could say to the British people, "I give you a message of good cheer. You deserve it, and the facts endorse it." "Is there any thoughtful, sensible person," he had demanded a few moments before, "who cannot see how vastly and decisively the awful balances have turned to the advantage of the cause of freedom?"

Mr. Churchill had richly earned the sense of confidence, almost of exultation, which rang all through his speech. It was clear, as he spoke, that for the first time his Berlin opponent is finding himself in serious difficulties, that the advantage of the offensive is about to pass to the United Nations. Even though they must expect another terrible summer in Europe, and probably a longer struggle before they gain the upper hand in the Far East, they have at last begun to out-produce the Axis. If only Russia is not knocked out by the desperate assault for which Hitler is now summoning his utmost resources, the way to a decisive military victory can at last be discerned.

But there was one important element lacking from Mr. Churchill's speech. It promised a coming military offensive, and if it did not specifically prophesy the establishment of a second military front it foretold gigantic allied bombing operations against Germany which would secure the same strategic effect. It was shot through with sentences carefully calculated to undermine the morale of the Axis peoples by filling their minds with fear of the morrow. But it gave no hint of that political offensive in terms of a definite peace offer which is crying to be launched. It made no effort to establish that political front which might do more to crack the power of Hitler and his imitators than any landing on the Continent to establish another military front. Mr. Churchill was silent at the one point where it is time for the statesmen of the United Nations to speak.

Hitherto it has been objected that any offer of peace terms to the people of Germany or Italy or Japan would be interpreted as a sign of weakness. That objection can be raised no longer. Today it is Hitler who is weak. The bombing of Lübeck and Rostock, the smashing of the Japanese invasion fleet in the Coral sea, the confidence with which the Russians have swung into the spring campaign—all these are but scattered indications of the way in which the United Nations are passing to the offensive in the military field. Then why do they fail to take the offensive politically?

Only one of the leaders of the United Nations is deliberately, persistently and with the requisite imagination pushing a political offensive. That is Stalin. Several weeks ago it was pointed out in these pages how careful the Russian chief is to assure the German people that he wishes them well and that he fights only to defend Russia and to rid the Germans of the tyranny of the fascist adventurers under whom they suffer. In his May Day address, Stalin pushed that political offensive still further by assuring the people of Russia's neighboring states that the U.S.S.R. has no intention of conquering territory in this war. This political attack which constantly emanates from the Kremlin is both shrewd and powerful. Ultimately, it will have its effect. For one thing, it will make it impossible for Hitler to use Bulgars or Rumanians or Hungarians on the fighting front in Russia in the coming campaign. But why is this political attack left solely to Stalin?

Why has there been no comparable reassurance to the common people of the Axis nations from London and Washington? All that Great Britain and the United States have had to offer has been the cloudy generalities of the Atlantic Charter. Where can a German who has lost faith in Hitler, or an Italian who sees through the gassy bravado of Mussolini, or a Finn who wants to rescue his nation's democracy from its fatal misalliance with nazism, look in that vague document for assurance that if he rises against a regime in which he no longer believes his land will not suffer? The Atlantic Charter offers only ambiguous assurances to the common people of the Axis countries; its political effectiveness has been largely canceled out by the fact that it contains several scarcely concealed threats. And if the common people of India or Malaya or the Indonesean islands turn to it in search of assurance regarding their future, they are confused and repelled by the unfortunate contradiction between Mr. Churchill and Mr. Roosevelt as to whether it applies to their lands at all.

Something far more definite and more generous than the Atlantic Charter is needed. The United Nations need to say to the common people of the Axis nations, as Stalin is saying to the people of the one nation with which Russia is principally at war, "Get rid of your gangster rulers and set up a rule of liberty and law, and we will welcome you as full partners into a world order of peace and fraternity and mutual opportunity."

Why are we not saying something of that sort? The opportunity to accomplish great things by so doing should be clear to any eye. These common people who have been the victims of the fascist dictators are desperately war-weary. They are hungry. They are heart-broken. (Mr.

Churchill's declaration that more Germans have already been killed in Russia than were killed in the entire First World War would indicate a death list of almost two million. Think what that means—a death in every seventh German home!) They are steeped in foreboding. They are ripe for revolt. Then why don't they revolt? Because they fear that if they break down the battlelines virtual slavery will be their portion. Göbbels and his cohorts have drilled that into them. Unfortunately, too many individuals and publications on this side of the lines have furnished Göbbels the vindictive, threatening stuff he needs to make his prophecies plausible.

But why allow this state of affairs to continue? Why delay the start of a political offensive which shall make it clear to these people who have been duped that they have nothing to fear and everything to gain if they throw off the yoke of tyranny? Can our silence as to the future in Europe be because of secret promises which have been made to the refugee governments? Can our silence as to the future in Asia be because we dare not raise the question of the future of colonies? Are Britain's hands tied by dynastic or imperialistic commitments? Is the United States to go on fighting for ends—as it did a quarter-century ago—which cannot be revealed before the peace conference convenes? Questions such as these are bound to grow in volume if the present opportunity to launch a political front is allowed to pass.

"Now is the time," Mr. Churchill declared in his magnificent speech, "to use our increasingly superior air strength to strike hard and continually at the home front in Germany." Yes, now is the time. But it is the time to strike with more than air armadas. It is the time to strike with fair and generous offers of a just peace which may be had at any moment when the peoples of the Axis nations rise up against "the wickedness of their rulers."

Shall the Press Cow the Church?

THE PRESBYTERY of Cincinnati, meeting in special session last week, dissolved the pastoral relations existing between the Rev. Bruce Brownlie Maguire and the Mount Auburn Presbyterian Church. A full report of that action, and the circumstances which surrounded it, will be found elsewhere in this issue. Behind that story every discerning reader will see a threat to the dignity and integrity of the Christian pulpit which should start the alarm bells ringing in every communion in America.

When the Cincinnati presbytery ousted Mr. Maguire from his pulpit it was not so much as charged that he had abused his position to promulgate views unwelcome to his congregation. On the contrary, it was generally agreed that he had been notably reticent in this regard. The solidarity of the pastoral relationship was evident in the affection in which the congregation generally held its minister, and by an intention which was crystallizing to increase his salary at the forthcoming annual meeting. But, as chairman of the local chapter of the Fellowship of Reconciliation, Mr. Maguire had been made a target for a vicious attack from a sensation-seeking daily press. The shrill cries of the press had awakened echoes from a few elements in the Mount Auburn congregation who feared lest the church be charged with lack of patriotism. And the presbytery, shaken by this clamor, hastily dismissed this young minister whose only fault was that he had refused to disavow his conscientious convictions. Its resolution of dismissal, which denied that the pacifist issue was paramount, evasively said that its action was due to "other elements" which careful investigation shows were both negligible and of no discredit to the minister.

This deplorable affair, thus bringing to a sudden end what had been a notably successful pastorate and endangering the future of a consecrated young Christian minister, is another illustration of the ignominy which may be imposed upon the church if it allows itself to be rushed off its feet by an irresponsible secular press. There is no reason to believe that the newspapers of Cincinnati had anything personal against Mr. Maguire. But they were out for a sensation, since sensation is supposed to produce circulation and circulation is regarded as the test of journalistic success. They manufactured their sensation in this instance regardless of the consequences to minister, church or community. And by their exploitation of a typical newspaper "stunt," they showed their ability to stampede a board of elders, to spread panic and hysteria through a congregation, and to terrorize an entire presbytery into doing their will.

Churches in American communities are peculiarly exposed to attacks of this kind just now. As the war tension spreads, and the secular press becomes more eager to extend its circulation by engaging in all sorts of "patriotic" exploits, the minister or church worker who holds unorthodox views on the war becomes an increasingly likely victim of attack. It makes no difference that such a body as the Presbyterian General Assembly only last year affirmed the obligations of Christians "to obey their consciences before God, who is alone the Lord of conscience, whatever its commands may be." It makes no difference that the same General Assembly voted to "recognize as part of the church both the sincere conscience which feels the necessity of participation and the sincere conscience which cannot participate in the military struggle." Nothing makes any difference to the newspaper but the chance to exploit the war psychology of the community for its own benefit. That is exactly what happened at Cincinnati.

That it would take both fortitude and a jealous concern for the freedom of the Christian pulpit for a congregation to refuse to bow to the passions and imperious will of such a press, no one who knows the present state of the public mind can doubt. When nearly four hundred leaders of American Protestantism who had met at Delaware to consider the bases of a just and durable peace feared to express their conviction that the church is not at war because they could not endure the prospect of an outburst of condemnation and misrepresentation from the newspapers, it showed in what deadly peril this fear of the press places the integrity of the churches. Now this Cin-

cinnati episode has come along to drive this warning home. If the readiness of the Cincinnati presbytery to throw this Christian minister to the newspaper lions is a foretaste of what is likely to happen elsewhere when those lions begin to roar, then the churches of America will soon find themselves left with fewer shreds of self-respect and independence than the beleaguered churches of Norway or even those of Germany.

The most tragic feature of this Cincinnati affair was its surrender of the protections to the Christian pulpit which are supposed to inhere in the presbyterial system. Among the functions of the presbytery none is more important than its duty to protect the minister's dignity and freedom against capricious and unchristian action on the part of the local congregation. It says to the minister, in effect, that he is commissioned not merely as the hired employee of the local congregation, but as the servant of the whole church and so long as he remains true to the doctrine and purposes of the whole church he will be upheld in his sacred calling. In the situation which arose at Cincinnati it needed no great show of resolution on the part of the presbytery to defend the right to his pulpit of the minister under attack, since its congregation had shown its confidence in him by a large majority in a congregational meeting. Just a little more determination on the part of the presbytery to show its indifference to newspaper clamor, just a little more earnestness to exercise its powers of mediation and conciliation between the pastor and the dissident handful which existed within this congregation as in every other, and the presbytery would stand forth today as having rendered distinguished service to the cause of a free church and a free pulpit.

But since the Cincinnati presbytery failed thus to defend its member in his right to hold a position which the governing body of the church had expressly affirmed, we cannot see how the Ohio synod or the Presbyterian General Assembly can allow the presbyterial action to stand as the final word of the denomination. The presbytery has not only betrayed the values of a historic system of church government but it has also ignored an unequivocal declaration of the latest General Assembly. The fact that it did so at the behest of a newspaper outcry which voiced what was probably the sentiment of the general community, or that the action taken gratified a few contributors of large sums of money to the missionary program of the denomination, offers not the slightest extenuation before the higher judicatories of the church. For the sake of the integrity of the Presbyterian Church's own pulpits and for the validation of its own system of church order these higher judicatories should take action which shall right the wrong which the subsidiary body, in a moment of panic, has perpetrated.

Yet the issue raised by what has happened in Cincinnati is by no means confined to Presbyterianism. It is an issue which affects every communion; it concerns the quality of the fellowship, the reality of the brotherhood, which exists within the Christian household of faith. Is the Christian church to allow its ministers or its members to be subjected to punishment at the outcry of an outside and stridently secular agency? Or is it to stand up and declare its trust in those who have committed their lives to its service, and its determination to see that they are treated in a way which even a cynical world will pronounce Christian? Is it to demonstrate that it is not in the grip of any "spirit of bondage unto fear," whether fear of the press or of any other worldly power, but that it is free to deal with its ministers and its members purely on the basis of their loyalty to its Lord?

The Older the Bolder

EDITOR THE CHRISTIAN CENTURY:

SIR: These are the words of as noble a man as this age has known, Henry W. Nevinson: "Some years before I was seventy, I established a 'League of Age' having for its motto the simple words, 'The older the bolder.'" He went on to urge that the aged can plead no excuse for caution, and they can practice the attractive virtues of recklessness and open-handed generosity.

This sounds strange in our ears. Whatever ought to be, it certainly is not true that old men are commonly known for their rashness. On the contrary, most of us are in danger, when life is nearing the end, of playing for safety and clinging with a fierce clutch to what is left. But those who did join that League of Age and lived up to its motto, as its founder most gloriously did, were sensible beings.

The maxim, "The older the bolder," is not a paradox. It is plain common sense. But like other maxims it may be perverted to evil use. The soul of the old man must exercise its courage upon other adventures than those which occupy the soul of youth.

The most serious danger is that a League of Age may be a league of vigorous defenders of things as they are, or things as they were fifty years ago. The older they grow the more tenacious the old may be of their own vested interests. They are what are known as "diehards" by their friends, and "stick-in-the-muds" by youth. It is not such men as these we praise.

T. S. Eliot understands the part old men should play:

> Old men ought to be explorers,
> Here or there does not matter,
> We must be still and still moving
> Into another intensity.
> For a further union, a deeper communion
> Through the dark cold and the empty desolation,
> The wave cry, the wind cry, the vast waters
> Of the petrel and the porpoise. In my end is my beginning.

For this adventure the old man must prepare; in this he may already have a part. And so far as he is called to enter still into the drama of this earth, he must not be bitter or tyrannical or self-centered. If he can still fight a good fight on behalf of the oppressed, or uphold some just but unpopular cause, he will gladly sacrifice himself.

Is there anything better upon this serious concern than the words of Sir Thomas Overbury which Dean Inge has recalled to us: "A good man feels old age more by the strength of his soul than by the weakness of his body"?

Ever yours seriously,

QUINTUS QUIZ.

England's Situation Today

By Oswald Garrison Villard

IT IS an extraordinary and ironical fact that while American entry into this war was urged upon the American people as necessary to the safety and the victory of England, actually the plight of England is much worse as a result of our having been brought into the struggle. Of course the bulk of those who wanted us to go in did not contemplate the particular kind of war that we are facing. They thought either that the Roosevelt-Hull policy of keeping Japan out of the war by bluffing her would work, or that, as Major George Fielding Eliot declared, her navy was of no particular strength, her air-force antiquated in its planes and inadequate in its personnel, and therefore no one needed to worry about what the mikado's kingdom might do. Instead Japan's entrance into the war and her amazing successes in every move that she has so far made, have rendered the British situation much more desperate than it was, and this despite our aid.

In the first place Britain has lost all her Asiatic possessions up to the gates of India, and what is worse, she has lost face among all the peoples of that continent. Even the *London Times* admits that the loss of Singapore is "irretrievable." Only those who are not realists will approve of the demand of the editor of the *Nineteenth Century and After* that Singapore be recaptured, again to be a British naval base "with the difference that Singapore must become an aerial and military as well as a naval base." Wherever British troops have encountered the enemy in Asia they have not only been defeated, but they have been defeated in a humiliating manner and have not once shown evidence of brilliant or even intelligent military leadership.

Bad Fortune on the Seas

Even on the ocean England has been defeated. The battle of Palk strait, which separates Ceylon from India, has been accepted by some commentators as the most important naval engagement in this war. The British not only lost two fine cruisers and an antiquated aircraft carrier but, as Winston Churchill told the House of Commons, almost every single aircraft that went up to protect Ceylon and the fleet was either destroyed or so badly battered as to be unusable again. Taken in connection with the loss of the Repulse and the Prince of Wales, and the United Nations' naval defeat off Java, the record is a most humiliating one for the British navy, heretofore supposed to be invincible.

When it comes to the question of merchant shipping, the net result of the Japanese attack upon us, followed by England's prompt declaration of war as Churchill had promised, has also been appalling. Undoubtedly the Japanese in some degree misrepresented the facts when they said that they had taken or sunk 250 United Nations ships prior to the loss of Singapore, but it cannot be denied that the losses were heavy. At Singapore the Japanese claim to have sunk, damaged or taken more than fifty ships; in addition they captured a number of Dutch ships and probably a few American. Then came the grievous blow in the Bay of Bengal when a Japanese fleet sailed in to an unsuspecting convoy and sank or captured all twenty-one, sinking fifteen one right after the other. How many more have been lost as a result of the actions of raiding Japanese submarines and destroyers, no one knows outside of the inner circles in London. Actually the crucial battle of the Atlantic has been widened into the battle of the Atlantic, the Pacific and the Indian oceans, and it is critical at all points.

Production Bottlenecks

Proof of this is the published news that the government of South Africa has notified Washington that all war material production in that dominion will come to an end in four weeks if some of the tons upon tons of lend-lease supplies now awaiting shipment on the docks of American harbors are not sent to South Africa. It seems to be cut off from getting supplies anywhere, and a Washington correspondent is authority for the published statement that we have only one ship available for the South African run. Japan's capture of, or the destruction of, all the oil wells in the Dutch East Indies and in Burma has put an enormous strain upon the world's tankers since practically every gallon of gasoline must now be taken to Australia from Persia or the United States. The *Iron Age* declares that in one eastern port there are 40,000 military trucks awaiting shipment; that one inland plant has 30,000 combat vehicles ready to go, while thousands of trucks, most of them intended for Russia, are standing idle for lack of transportation facilities, of which there were quite sufficient before Japan struck at us.

The more we send troops abroad the more difficult it is to find ships for England's most pressing needs. We have not only heard of the sinkings of 150 ships off the Atlantic coast—shipping circles insist that the actual losses are perhaps three times as much—but we have had to divert large numbers of vessels to taking American troops to New Caledonia, New Zealand, and especially to Australia. We were compelled to transport thousands of workers to Pearl Harbor to repair the damage done there, and we have sent an army of laborers to our great army base in Eritrea and another to Persia where they are reconstructing the trans-Iranian railroad and opening a new harbor so that Basra will not be the sole landing place for American supplies. For all these needs our shipbuilding program is totally inadequate, though the prospects for marvelous achievements in 1943 are excellent. But in 1942 the pinch is very great, so that one must marvel at the calm optimism with which the President discusses the war situation.

So far as England is concerned much that I have related was offset by the tremendously heartening psychological effect which our entrance into the war had upon the English people. It was universally felt that this more than compensated for Japan's joining the Axis in active hostili-

ties. England has also been much encouraged by our sending warships and men to the Near East and to the Mediterranean, as well as garrisons to Ulster and to England, and the President has announced that some of our best fliers and flying fortresses will shortly be raiding Germany from England side by side with the R.A.F. In Iceland we have apparently made it possible for the English garrison there to be shifted elsewhere since it is announced that the commanding officer is no longer a British but an American general.

Yet as the disasters have piled up a different and a sharper tone is noticeable in English comment. The loss of her great Asiatic empire, with the fate of India trembling in the balance, has naturally depressed the British public, while the Australian press is even complaining that the fighting spirit of Churchill was not evident in his last speech. Sensational is the Churchill government's loss of three seats in a row to independent candidates in successive by-elections. At Rugby, at Wallasey and at Grantham the voters turned down the government candidates. In the first two of these elections, which were held on April 29, both government candidates were backed by trade union leaders. These are industrial areas in which those leaders have usually had very great influence. Yet in Wallasey the independent candidate obtained 12,596 votes to the government candidate's 6,584. In still another by-election a radical pacifist candidate, Fenner Brockway, polled more than 3,000 votes, a much higher figure than the government had expected would be cast for him.

Britain in the Background

Striking is the fact that with us Americans England has to a considerable degree gone off the front pages. Her fate is no longer the all-absorbing topic. Even the latest very damaging raids upon some of the cathedral cities have been only casually reported and put on the inside pages. Whether Washington likes it or not, the public regards Japan as Enemy Number 1. England has become one of the other United Nations, and Hitler a lesser figure than he was six months ago. Curiously enough, the more the government emphasizes its propaganda that this is our war, and that our liberties and our safety are what we are fighting for, the more England recedes into the background. One hears far less about the activities of the British relief societies, and the generous flow of gifts to the needs in England has dwindled markedly. We now have our own pressing needs to take care of and people cannot subscribe every week to our war bonds and have much left over for philanthropies.

Indeed, I regret to state that there has been a great rise in anti-British feeling. The mass of the American people does not like the position in which the country finds itself; they did not want war to come to us and most of them trusted the President when he said that he would keep war away from our shores. Many think that we are in our present plight because England got us into it, and they are reinforced by Churchill's greatest political blunder, his boast that our coming into the war was what he had planned and worked and hoped for. It is much to be feared that if the war drags on this feeling will be intensified and that England will continue to bulk less than either Japan or Russia in the American public mind.

This is the more regrettable since everything now depends upon the partnership of England and the United States when it comes to making the peace. It will be as grave a misfortune if the United States dominates the peace table as it would be if England should do so. Americans must not lose sight either of the extraordinary gallantry with which the British have held out in the face of terrific odds, or of the terribly disheartening situation in which England finds herself. The British empire is slowly bleeding to death financially and economically, besides losing in the view of all peoples so important a part of her territory. It is not easy for one country to face the fact that it owes everything to another and that the debt which it owes us will steadily increase with each day that the war continues. The British know that we will come out of this war, if we win it, in first place, with England far below us in power, authority and military might. I am afraid if the conditions were reversed and we were in England's place there would be far more evidence of frayed nerves than is the case in England today.

United Action for a Lasting Peace

This is no time for the apportionment of the exact blame as to how we got into the war and who contributed most to our being dragged into it; still less is it a time to permit the rise of hostility between ourselves and the British people. Whoever contributes to that is certainly doing a very great disservice to his country. If we are to come out of this war hating England and with England hating us, a large part of the sacrifices that we have made will have been in vain, and there will be slight prospect indeed for the birth of a new world actuated by reason and inspired by a recognition of the fact that it is not the peoples that are to be blamed, but the systems of government, of economics, of finance, of public morality, which have brought the world to its present pass. However we may feel about the war's beginnings, it is the plain duty of every patriot with a just mind to refuse to yield to the spirit of hate for our chief ally, or for that matter to the spirit of hate for any country.

As one who witnessed the heroism of the British people during the first three months of this war, I cannot fail to make my protest against the growing hostility to England. I have been as severe a critic of the imperialism of Great Britain as anyone could be, beginning with the wicked and indefensible war against the Boers. But these past sins do not come into the reckoning today. What does count are the glorious spirit in which England is carrying on and the steady trend in that country toward a newer and better England. Even Lord Halifax in his latest address has admitted that it is to be a changed and more democratic country with far less privilege, if any. The way to help the democratic forces in England from this side of the Atlantic is not by hating or recrimination, but by a sympathetic understanding of the desperate situation in which the country finds itself, and by a realization that a hard fate has decreed that England's lot should become worse since the United States and Japan joined the belligerents.

Begin With the Church!

XV. How Shall the Christian Church Prepare for the New World Order?

By Rufus M. Jones

THERE is no prophet who can tell us with any authority what the new world order is to be. That secret is kept. Hosea Biglow used to say, "Don't never prophesy onless you know." And nobody knows at the moment how the war will end, who will be in the ascendancy, what the conditions of life will be then, or who will have the major hand in shaping the new order.

The unknown Prophet of the Exile saw Cyrus emerging as "the Lord's shepherd" to send the exiles back to Jerusalem to rebuild the destroyed city with Salvation for the new walls. We can see no "Lord's shepherd" on the horizon now, who can do the needed work of genuine reconstruction, laying the foundations in righteousness, but perhaps in some unknown way, under God, the crisis will produce him and prepare him. Very few persons realize, I am afraid, the full extent of the tragedy which will confront us when the war is over. It will be a condition without parallel in history.

Recovery First

One way to prepare the mind for the depth of the troubles that will confront us would be to study the conditions of life at the end of the Thirty Years' War which reduced the population of the German states from twenty-one to thirteen millions. But it was the civilization of only one racial country that had been wrecked then. This time it will be the whole of Europe, much of Asia, and nobody knows how much more of the world's surface and its population will have been plowed and harrowed with disaster when the rebuilding begins. Before the drafts for a new order, which are being prepared on every hand, can be put into operation, immense tasks of saving life, feeding children, plowing the bombed fields, policing the disordered regions, bringing back conditions for something like life to go on, will call for months and years of sacrificial labor. New orders will have to be postponed until there can be a world in which they can have some chance to be tried. But in any case that new order is not our present question, or the issue I am now called to consider.

It is not an easy question, but a different one which confronts us here. How shall we who belong to the Church of Christ prepare for the immense task, though it is still vague and ill defined? The answer to that question can perhaps fairly easily be put on paper, though the actual "preparation" itself will call for the most tremendous cooperative spiritual effort the world has seen since the Reformation epoch. We shall be primarily concerned with the tasks and mission of the Christian church, but the issue overtops the sphere of the church and touches the quick of every institution that ministers to the spiritual life and health of the human family on earth.

The moment one diagnoses the major disease of civilization today it is plain that it is due to the fact that the world has been developing materially with a vigor far beyond the stabilizing capacity of its spiritual resources. Our civilization has been dying within of spiritual starvation. It has been in its unstable equilibrium like a pyramid balanced on its apex. One of the great prophets of Israel, in an acute crisis of history, saw God holding a plumb line in his hand. It means that there is a principle of moral gravitation which goes on working whether we regard it or not, and that the plumb line is working now as surely as in Amos' day.

Ethical Foundations Lacking

Our period of history is extraordinarily weak in its grasp of an authoritative ethical conception. What is it that determines that right is eternally *right,* and wrong is forever and ever *wrong?* Is it a question of pleasure and pain? Is it a utilitarian calculus? Is it an issue of profit and loss, or is there a categorical imperative in the soul, with its downright, absolute urge, *thou must?* Our youth in school and college and university are floundering about with a lack of basic guidance in this primarily essential matter of sound ethical theory, and they are left on the slippery ground, on the soap-slide, of relativity.

That issue cannot be solved by the *ipse dixit* of the pulpit. It calls for the deepest and most searching constructive work of the greatest teachers of ethics. But it is quite obvious that a sound ethical theory can be promulgated only as one aspect of a soundly constructive theory of the universe. We are in a welter of contending philosophical schools and theories. The students look up and are not fed. Many of them say: "A plague on all your houses." And they turn to the practical results of the laboratories and "take the cash and let the credit go."

Time for a New Kant

But there cannot be a great civilization without the building power and the basic foundation of a solidly constructed interpretation of the universe. It is high time for the new and greater Kant of the twentieth century to speak to the age out of eternity. Can we say with assurance that the universe backs our highest endeavors, that truth is grounded in the eternal nature of things, and that the black squares are on a white background? It is equally true, though not quite so fundamentally important, that our psychological, sociological, political and economic theories be put on a basically sound and solid foundation —and that has not yet been done.

But while we are waiting for our great ethical guide and philosopher to appear—"Pilgrim, why so slow and late to come?"—let us turn to see what the mission of the church should be in this work of preparation. The church *has authentic* tidings about life, if it only knew how to deliver them. Its faith has been made vivid and concrete by the life, the teaching and the mission of a great historical Person who has clarified our insight, our vision, of the reali-

ties that make life significant. The Person who brought this creative interpretation of life himself incarnated it. He made it a throbbing reality.

The Galilean Reality

This Galilean life with its depth of reality, with its vast human sympathies and its divine tenderness, its inward peace and joy and serenity, its capacity to absorb pain and suffering without spoiling its joy, its confident assurance that life goes on forever into more and fuller life, is the healing balm in Gilead which our world desperately needs today. Criticism, when it has done its worst—and much that it has done has helped—when it has done its worst, I say, it has left that towering Person who was and is the incarnation of love and the revelation of God, unblurred and undissolved. If the churches which in our cities and villages hold the key to the new day were once more swept with apostolic passion for him and for his way of life, the issue would be settled. But a church busy threshing old straw, fighting battles long ago lost, trying to hold a fort that is no longer strategic, unaware of the new day, unconscious of the profound currents that are reshaping the world, is already defeated and *mene* is written on its walls. In the long run the rank and file of people know whether they are being given the food that has vitamins or not, and the church that offers only *Ersatz* is doomed.

The most important single item for our time in the religious sphere is the renascence of a cementing faith in the leadership and spiritual power of the living Christ as the head and font of a new humanity. It may be taken as settled that the bread and water of life are not superfluous luxuries, but the essential staff by which men live.

In the second place the church must rally all its forces to recover the home as the creative center of spiritual nurture. The rightly fashioned home is the most favorable place on earth for transmitting to the newborn child the spiritual gains of the race and for the formation of a well organized moral and spiritual character. The restoration of the home as the spiritual nursery of the children *God gives us is the major task of our time.* It is the first line of spiritual defense and it cannot be done without the *united work of the church.*

Recovery of the Bible

There must be united effort to bring the Bible back into its true place in the spiritual education and formation of the lives of the youth of today. It contains the supreme literature of the ages. It transmits in vital ways and in unique literary form the spiritual experience of the great heroes of faith and the builders of spiritual commonwealths. *There is no substitute for the Bible,* and if it is allowed to disappear from the mental stock of children's education, it will be to the peril of civilization.

I am convinced that we labor in vain to rebuild the Lord's house here in America unless we learn how to make the Sunday service more effective in its appeal. I am not concerned to make it more "entertaining." It is not intended to be entertainment. To attempt to make it such would mean contending with great rivals. What is wanted is more vitality, more reality, more convicting and convincing power. The service tends to fall into a stereotyped form, to take on rigidity and to get *set* like plaster. It needs more originality and freshness and uniqueness.

The church is no place for second-hand, warmed over food. The message must be a *message,* and it must be words of life. The preacher must realize that these persons in front of him are perplexed by the mysteries of pain and agony, of life and death, and he must interpret life to them in its nobler and more triumphant aspects, and he must never forget that the Christian minister is not a purveyor of economic theories but an interpreter of life that has eternal possibilities.

But there is need of something beyond words. There is a depth-life in us all below our thinking and our knowing. There is a substratum in us which is the mother-soil of all our thinking and our doing, from which ideas and ideals emerge like capes of cloud out of the invisible air. To feed or to fertilize that subsoil of the soul is one of the master secrets of life. Times of hush and group meditation, interfused with awe and wonder and expectation, often bring peace and serenity and inward healing, and should be practiced much more than they are. What every person in this busy and material world needs most is the flooding in of a mighty current of life through his interior depth that lies open to the ocean of Reality. Roman Catholic churches and many Episcopal churches have used methods of silence with marked success, but too few Protestant churches have learned the secret of it.

Divisions Deplored

How foolish it has been and still is for us to let ancient creeds and hoary practices divide us as Christ's followers into exclusive groups. Christ talked of "flocks," but not of "folds"—"bull-strong, pig-light and sheep-high," as Maine farmers describe the ideal fence. Let us no longer be strangers and foreigners to one another, but fellow citizens with the saints of the household of God, all builded together for a habitation of God through the Spirit.

The church ought to be the greatest bridge-building, uniting organization in the world. It ought, as far as is humanly possible, to run spans of contact out to every home in the community. In any case it ought to begin with the ministration of love rather than with insistence on doctrine. *It is of course impossible to have any effective* Christianity without interpretation, and interpretation is *doctrine, i.e., teaching, basic ideas, central meaning. But* if that towering Person who was and is the incarnation of love and the revelation of God is kept in the foreground rather than fourth and fifth century formulations about him, there will be uniting forces operating rather than divisive ones.

It is quite essential in rural communities that all the *Christians shall come together into a single center* of spiritual life for the welfare of the community. Those of us who have seen and studied the tragedy of *two or three* weak, struggling churches in a community hardly able properly to support one, and then have seen the entire neighborhood penetrated and quickened by the creation of a single community church, ministering vitally to all *ages and all types of life in the region, are ready to make* any efforts and sacrifices to bring about such consumma-

tions. They can be brought about through the Larger Parish method, which unites several small communities, or by a union of all the denominational forces into a common effort, together with the fresh awakening of the community itself to its true destiny in the world God has made. In any case there is in all such communities a call for the highest kind of leadership.

Let nobody suppose the country is the place for the new and untried minister to practice on rural people as his experimental guinea pig, or for a second rate man who does not give promise of succeeding anywhere else. Rural communities can never be won and brought to unity by dull, uninspired "seconds." The task calls for the best there is, for "the singular life." It is bound to involve sacrifice, small returns in money, the practice of the simple life, but there is nothing in the world more rewarding and no better way to advance the Kingdom of God. It has been in such communities that the leaders of the world have been trained and, please God, may continue to be discovered and equipped.

A New Type of Church

All that I am saying plainly enough implies that for the tasks before us we must have a new type of church. It must be much more united and more closely cooperative. There must be a great deal more of the Pentecost life and spirit in the church—all that we mean or can mean by vitality and spiritual power. It must be in a much more real sense the living organ of the living Christ and the intimation at least of what the Kingdom of God means.

In every way the church must become a more practical and efficient organ of love and service in the world. Its Founder was a healer, a transmitter of love and good will. His way of life was inherently a transmission of love to little children and to all who suffered and were heavy laden. His test of fitness for the Kingdom was not a right theory about his nature, but the purveying of love to the least of his suffering brothers anywhere in the world.

That means of course that the church which is to be the Body of Christ in the world, as St. Paul claimed it was, must be something more than the guardian of the status quo. It must itself be the organ of the new order and the builder of the new world that is to be nearer the heart's desire. The church that is to be adequate for this new day must be a church that in life and spirit follows this Person who "went about doing good," who came to minister—to minister sacrificially, not to be ministered unto and to be supplied with the good things the world has to offer.

The next article in this series will be by Ernest Fremont Tittle, minister of the First Methodist Church, Evanston, Illinois.

The Score So Far

By E. Stanley Jones

THE GAME isn't over. It may be the first half; it may be the second half. There may be many surprise developments before it is through, but it is possible to see certain facts which are emerging from the welter of events. These facts tell us what the score seems to be so far. The facts I present are only a partial picture, but I believe they show a trend and perhaps point to a conclusion.

1. France was the most military-minded nation at the close of the last war, and she dealt with Germany with cold military hardness. In the kickback France was among the first to go down under military power.

2. At the disarmament conference England alone refused to scrap airplanes as a war weapon, saying she needed them on the Northwest Frontier of India to subdue the tribes there. The airplane has become England's greatest danger and she has come near to being destroyed by it.

3. Italy went into the war to pick up the remnants of the French and British empires, and now finds herself bereft of her own African empire and one of the worst discredited nations on earth—the initiator of it all the most discredited of all.

4. In the negotiations at Washington before war broke out between Japan and the United Nations, the Dutch refused to consider any scheme which involved giving any portion of their East Indian territory, for instance New Guinea, in order to take Japan in as a friend instead of facing her as an enemy. Today, Holland's whole East Indian empire is in the hands of Japan.

5. Japan wantonly attacked China, and then when she raised the cry, "Asia for the Asiatics," this very attack on China cut the nerve of that appeal to Asia and has kept this slogan from sweeping the whole East.

6. Russia attacked Finland, and as a result gained some territory, but lost moral territory in the mind of the world. In the kickback she got Finland as an enemy when she could least afford to.

Germany on the Flypaper

7. Germany treacherously attacked Russia, and that attack upon Russia may prove the flypaper in which Germany will stick, to her doom.

8. Germany attacked the Balkans and got little out of it, except the necessity of sitting on a seething volcano of hate. Guerrilla warfare impounds her troops and makes for constant insecurity in the rear.

9. Germany attacked Norway and got little out of it, except the necessity of sitting on another lid. The passive resistance of the clergy may be more difficult to handle than armed forces. It may be the beginning of a vast revolt spreading across Europe.

10. England did her best to get America into the war and succeeded. She succeeded too well: she got America

into the European war, plus an extra war in the Pacific for herself.

11. European nations have maneuvered and quarreled and fought over the possession of Africa. Now along the barren frontier in north Africa, European nations swing back and forth in indecisive, fruitless war for the possession of desert sands. As if God should be saying: "You desired to fight over Africa? I will let you waste yourselves in meaningless conflict on African deserts."

12. America refused to go into the League of Nations and other similar movements to help reconstruct Europe and the world on the basis of right, and as a result we are now drawn into the whole situation to fight it out on the basis of might.

The Case of Japan

13. When the Japanese urged that a statement be put in the Covenant of the league affirming the equality of races, Wilson, representative for America, and Lord Robert Cecil, representative for Britain, refused, saying that "this would raise the race question throughout the world." From that moment on the attitude of Japan has been: "You say we are not as good as you are? We will show you we are better." From that time on Japan's present megalomania began. As a part of our attitude toward colored races we refused to modify the immigration law, although we knew it was humiliating to Japan and branded the Japanese as inferior. In the kickback we are now suffering humiliating defeats from a people we refused to recognize as equals, and whom we branded as inferiors.

14. During the negotiations at Washington in the fall of 1941 many of our representatives said in substance: "Now we have Japan by the throat in this oil embargo. Let her squeal. If she attacks, it will all be over in a few weeks, for we will burn up her inflammable cities with planes from Vladivostok." Now Japan has us by the throat with her tin and rubber embargo. As for the airplanes burning up Japan, only one flight has dropped bombs in five months of war.

15. Contrary to our principles of democracy we began empire building in the Philippines. We have lost the Philippines and are at war with Japan over the question of empire.

16. Japan attacked America, and though with initial successes she is proving she is not inferior in the very things the white man prided himself on, nevertheless that attack will cost her heavily in the end, and may prove her total undoing.

17. We made money our god. Now we are compelled to spend it like water. We thought it could do everything; all we would have to do would be to appropriate some billions and it would be all over. Our god has let us down. We have appropriated billions and more billions and more billions—and nothing very worth while has happened. It hasn't done what we thought it would. It is a broken reed.

18. We refused to share our wealth with the world except on sporadic occasions of disaster. Now by military necessity we are scattering it to Iceland, to Ireland, to Africa, to India, to China, to the islands of the sea.

19. We have believed in and defended competition; now we have it—on a world scale. War is competition pushed to its natural conclusion; the white war of economic competition flowers into the red war of universal armed conflict.

20. England refused for twenty years to settle the India question. Then, with the enemy at the gates, she tried to settle it in order to get India's help—and couldn't.

21. We sold munitions to both sides in the Chinese-Japanese war. Now we are getting back the scrap iron we sold to Japan—in the bodies of our sons.

22. British-Dutch monopolists of rubber refused to lift the restriction on rubber production last year in order that reserves might be laid up. They refused lest they lose some profits, and now they have lost the whole thing.

23. We have discriminated against the Negro and have denied him equality of opportunity, and now in the crisis when we say we are fighting for democracy we are compelled to say it haltingly and with embarrassment.

The game is not yet ended. But summing up the score so far you can see who is winning. *The moral universe is winning!* Men and nations reap what they sow. The moral universe has not collapsed. Men and nations are breaking themselves on it.

The conclusion we must draw? The most important thing just now is for us to ally ourselves with the moral universe.

VERSE

The Call

WHILE mighty earthquakes rock the world's foundation
And chaos threatens empires and their kings,
While men of strength lie stricken in the wreckage
And men of wisdom cease their utterings,
While darkness menaces man's puny striving
And new-born terror haunts the land and sea,
Still walks a lonely Peasant by a lakeside
And calls to his disciples, "Follow Me."

THOMAS CURTIS CLARK.

The Children Starve in Europe

DEATH should have taken them cleanly,
Leaving in their stead
The fresh image which time alone
Were powerless to deface.
But this constant lessening,
Shrinking before our eyes
Of unburied bodies,
In this the stealthy, treacherous footsteps of today
Trample our fairest visions of the past.
Even so, in the gray apathy, the common grief,
One learns to accept—
Until suddenly,
Coming upon old photographs in an album,
We are cored by pain:
How once his rounded face tipped upward to the sun,
How once she smiled . . .

EDITH LOVEJOY PIERCE.

BOOKS

A Conservative Looks to Paul

THE SOCIAL MESSAGE OF THE APOSTLE PAUL. *By Holmes Rolston. John Knox Press, $2.00.*

A GENUINE and devoted admirer of Paul the Christian missionary, I have long considered him one of the great peaks in human history and a source of strength to every subsequent generation; but when I see him in the hands of Barth and his *pedisequi*—of whom Mr. Rolston is an ardent one—I am almost inclined to doubt it. The freshness, the vigor, the vitality of a man in deadly earnest, at grips with life, making mistakes but pushing on—all that is gone. Instead we have a man who was probably "the first . . . to believe in utter seriousness in the One God, the Lord of the whole earth," who wrote "against the background of a completed revelation . . . a movement that began with Abraham and ended with the return of Jesus Christ to the Father," who could thus "view in its totality 'the faith which was once for all delivered unto the saints.'" The clock stopped when Paul died.

An earlier book by Mr. Rolston was well titled *A Conservative Looks to Barth and Brunner.* That is precisely what he does here too—looks *to* them for his point of view and emphases. Page after page of Barth, Brunner and a limited handful of others, notably Troeltsch, is cited dutifully for guidance and direction. Paul may in theory be the subject of this volume, but it is a mummified Paul swathed in Barthian bandages and bitter aloes. No slightest indication of any knowledge of critical study of the New Testament is evident. Ephesians, the Pastorals, the speeches of Acts—all are quoted without the slightest discrimination as Paul. And this composite Paul is on terms of perfect agreement with all his brother apostles (against the Judaizers); hence Peter, James and Jude all join their voices in sweet concord with Paul.

There is much in the book that is admirable and which I read with profit. Despite his ignorance of the first century, the author has a wholesome and sane attitude toward life as it is lived today, only partially marred by a continuous reference to living in the world but not being of the world. It would appear to me that that is one verse of canonical Scripture which might with profit be permanently retired from circulation. Such problems as sex, slavery, missions, race, labor, wealth, war and the scandal of the multifarious twigs of Protestantism—all these engage his attention, and he wrestles with them, using as his chief hold Troeltsch's distinction between the radical and conservative principles in Paul. Thus we, like Paul, must call into question all the orders of society, but at the same time must recognize that these orders are orders of creation and of history, in part willed of God. Boiled down, that apparently means: Don't be a fool. You must accept the universe, but you ought to tinker it up a bit. Though the author does not expressly say so, the reason for this caution is presumably twofold: (1) Barth is hardly equipped to give more than first aid. The real surgery will be done when God decides to re-enter the operating room. (2) Rolston obviously has a deal of common sense and a warm heart, despite his medieval (or still earlier) theology.

Toward the end of the book he refers to the moving scene in Dostoievsky's *The Brothers Karamazov* in which the Grand Inquisitor at Seville dooms Jesus, returned to the earth, to be burned at the stake on the morrow. Then Mr. Rolston ponders: "What would happen to him if he came veiled in flesh and lived in American society a life in which he manifested attitudes of God?" Similarly Paul's like fate intrigues him. Here seems to me the nub of the whole difficulty. If the Jesus of the first century Galilean hillside appeared in America, he would be distinctly out of place and would be hooted off the streets; so would Paul, wearing his himation and sandals and speaking Greek. But most of our writers and near-thinkers who occasionally flirt with this specious and ridiculous notion are ready to allow the *redivivi* to change their clothes and translate their words—Americans are poor linguists. It never seems to occur to them, however, that they would have to translate their ideas as well, for, after all, Jude to the contrary notwithstanding, the faith has not been delivered once for all to the saints or to anyone else. Thus to speak of "an unchangeable and impassible standard discoverable in the Scriptures" is perilously close to nonsense.

Before we prate about the great need of Christianity today being a return to Paul's notion of the church, or of marriage, or of money, or of anything else, we need frankly to face the question: Was not Paul—was not Jesus—living under totally different circumstances than are we? Is it not highly probable that a literal application of their words to us today—even assuming for the moment that the words were one hundred per cent admirable in the situation when uttered—might be baneful in the extreme? Thus I find myself totally dissatisfied with this smug and constant harping, "What would Jesus do?" "What would Paul do?"

To many readers this review may well seem one-sided and brutally unfair. It has almost completely failed to touch upon the points of obvious strength in the volume. That strength would have been unimpaired, probably heightened, had it not been hobbled by the underlying conviction: "Apart from its contact with the faith of the Bible, history has no real significance." This book—it is a series of lectures delivered in the past February at Union Theological Seminary, Virginia—has been selected by the Religious Book Club for May. Thus presumably it will have a wide reading; its readers may themselves weigh any points of strength neglected in this notice.

MORTON S. ENSLIN.

Old Bethany

BETHANY YEARS. *By W. K. Woolery. Standard Printing & Publishing Company, Huntington, W. Va., $3.00.*

BETHANY COLLEGE, founded by Alexander Campbell, had its centennial in 1940. Mr. Campbell was its president until his death in 1866, and his son-in-law (twice), W. K. Pendleton, occupied that post for the next twenty years. Though not the first college of the Disciples—for Bacon, which merged into Transylvania, was founded four years earlier—it has had the longest continuous history in one place and has been by far the most influential. Also it came nearer to dying in middle life than any other which has survived into vigorous old age, and it is now the strongest, academically and financially, at least among those that make no university pretensions.

The centennial history by Professor Woolery, son of a former president, has the double merit of ministering to the pride and love of the alumni and of being a significant and

conscientious contribution to American educational history. The story, as told by this competent author, includes: the beginnings of the Disciples; the work of Mr. Campbell up to the age of fifty-two, and the religious motive of the college; educational methods and ideals, with sufficient detail concerning curriculum changes and faculty personnel; financial fortunes and promotional methods; the development of the campus and community; student life, including literary societies, fraternities, religious activities and athletics.

Until the Civil War and for a short time after, the college flourished. It had a strong faculty and its educational methods included features which would be considered advanced even today. There were "comprehensive examinations," and even distant foregleams of the "Chicago plan." Then followed a period, in the 1880's and 90's, when the only thing that kept Bethany alive was its refusal to die. It had neither decent buildings, nor endowment beyond a trivial fund that was constantly being raided to meet deficits, nor a competent faculty (except two or three ill-paid scholars), nor a library, nor a student body of even moderate size (a low of 53 as late as 1899), nor academic respectability. But even then it had something that can be understood only by those who knew it at its worst. Then began the T. E. Cramblet renaissance. The financial curve rose rapidly and steadily, soon followed by the academic curve. The author has told the story with entire candor and without gush. It is a moving and heartening picture of the development of an American college through a hundred years—a college which lacks nothing of being typical except that it has a unique and engaging quality that defies description. As a student wrote of it half a century ago, just after being expelled and when the college, as well as his relation to it, was at low ebb:

> There's a charm about Old Bethany,
> A strange mysterious spell,
> Which we feel but cannot fathom,
> Which we know but cannot tell.

Professor Woolery has subtly conveyed much of that "strange mysterious spell" without going beyond the data of the recorded evidence.

W. E. Garrison.

Books in Brief

On This Foundation, The Evangelical Witness in Latin America. *By W. Stanley Rycroft. Friendship Press, $1.00.*

Half a dozen recent books on Latin America are more complete in their treatment of political and economic conditions, which are touched only incidentally in this work, but none of those gives one-tenth of the information that Dr. Rycroft presents in regard to the state of religion, its place in the cultural heritage of the peoples, and the efforts now being made to improve it by Protestant missions. This material is given concisely, with scholarly exactness and social as well as religious insight, and is supplemented by an ample bibliography. To some Roman Catholics the very existence of Protestant work in Latin America seems an insult and an invasion of their private preserve. Dr. Rycroft's book is not primarily controversial. He does not go out of his way to exhibit the shortcomings and oversteppings of the Roman Church in the countries where conversion and Spanish conquest were parts of a single process and were carried on with much the same methods and where every movement for economic or cultural liberation has found the church squarely in opposition. Nor does he avoid the facts. It would be absurd to picture the social and religious conditions of South and Central America without making mention of conditions that need to be bettered. These are the things that furnish the motive for missions.

It Runs in the Family. *By James Lee Ellenwood. Charles Scribner's Sons, $2.00.*

As good clean fun, to read for sheer amusement and without a thought of self-improvement, this is worth more than its price. Try reading it silently while the other members of the family are in the room and occupied with their own concerns, and see how far you can get (it won't be more than a page or two at any point) before you are shouting: "Turn off that radio and listen to this." And that is because it is such wise fun, or such amusing wisdom, about that most engaging and baffling enterprise—living together in a family with due regard to the present comfort and future welfare of all parties concerned. Ellenwood protests that he has no professional qualifications as an expert on domestic relations, child guidance and the cultivation of "cooperative attitudes." But "methinks the lady doth protest too much." He has plenty of qualifications, and not laying down the law and documenting it with statistics and graphs is one of them. But his real contribution is not in solving the problems of the complex father-mother-children-and-grandma situation, but in creating a state of mind in which solutions can be made as questions arise.

Postwar Planning in the United States. *By George B. Galloway. Twentieth Century Fund, 60 cents.*

In this directory Dr. Galloway analyzes the plans and publications of the 100 or more agencies in this country which are planning for the period after the war. He describes the work of 35 governmental agencies which are engaged in dealing with some part of the problem, giving their principal personnel and addresses at which further information may be secured. Similar information is provided concerning 33 private agencies, 11 industrial and financial organizations, 16 trade associations and 7 transportation agencies now actively engaged in postwar planning research. This is the second edition of the book, and we are glad to note that subsequent revisions are promised as progress in the field seems to warrant. The introduction to the directory contains a summary in which the author observes that nearly all the planning now going on assumes an allied victory. Much of the present effort is also, he says, based on the assumption that "the preserving of the private enterprise system as the chief component in the American postwar economy" is desirable.

The Stars Are Small. *By Varley Lang. Dorrance & Company, $1.50.*

In these rugged poems, Lang has something to say. One cannot always be sure exactly what it is, but one knows it is important to him and glimmers of it come through—sometimes flashes. At any rate, there are no rhymed platitudes here. His avoidance of mellifluous banalities is both successful and conscious. Here is the last stanza of his description of the rhymster who does not avoid them:

> And making thus a "silvery chime"
> To hush the sound of sobs and curses,
> He plasters dirt with "flowery clime"
> And gently patters pretty verses.

In praise of Lang it can be said that he doesn't.

Chiasmus in the New Testament, a Study in Formgeschichte. *By Nils Wilhelm Lund. University of North Carolina Press, $4.00.*

Chiasmus is a literary form of balanced structure of words, phrases, clauses, sentences or paragraphs. It is found ex-

tensively in various types of writing, including the Bible. Dr. Lund presents a useful survey of the history of criticism of the form, and minutely examines the biblical literature to observe its use. As his subtitle indicates, he regards his study, quite properly, as an aspect of form criticism. He states it as his judgment that chiasmus was often used unconsciously by the biblical writers, but in spite of this qualification it is difficult to escape the impression that he has, so to speak, found too much of it. However, there is no denying that Dr. Lund cites many convincing examples, and that passages and whole books of the New Testament are found to be highly effective because of their chiastic form. His work will not be superseded; the book is a marvel of patience and completeness.

Books Received

The Eclipse of a Mind. By Alonzo Graves. Medical Journal Press, 243 E. 50th St., New York. A very full record (over 700 pages), in autobiographical form, of the experiences of a mental case of the manic-depressive type, through four hospitalizations and the preceding and intervening events, with clinical comments by attending physicians. The data should be of importance to the psychiatrist and the student of abnormalities of personality and conduct, but have little legitimate interest for the non-professional reader.

The History of Quakerism. By Elbert Russell. Macmillan, $3.00. (To be reviewed.)

Religion Helps. By Clarence E. Lemmon. Bethany Press, $1.00. This book deserves to be strongly recommended to young people and those who are charged with their leadership. As minister of a church in the vicinity of a great state university (Missouri), Dr. Lemmon has a great number of students in his parish and his presentation of religion makes a strong appeal to them. The title strikes the keynote of the discussions. Religion is not a cure-all for public or personal ills, but it "helps." There is a good text for that in Romans 8:26. Any fair-minded reader, young or old, will be impressed by the sound sense of the views of religion and life here presented.

Peace and Bread. By Ludwig Grein. Dorrance, $1.00. A simple story of a simple German family from 1907 through the first war. The idea is that it "helps one to understand why the leadership of even a Hitler seemed preferable to then existing conditions." Since the story ends about ten years before Hitler came to leadership, it does not throw much light on that matter.

The Nature of Literature in Relation to Science, Language and Human Experience. By Thomas Clark Pollock. Princeton University Press, $3.00. (To be reviewed.)

The Pennsylvania Germans. Edited by Ralph Wood. Princeton University Press, $3.00. (To be reviewed.)

Gabriel and the Angels. By Theresa Townsend. John C. Winston Co., $2.00. A story for boys. The hero has the advantages and disadvantages of being a preacher's son. School, church and choir (for Gabriel develops a good tenor voice) furnish the principal setting of his problems.

A Man from the Balkans. By Emilian Glocar. Translated by Fern Long. Dorrance, $1.75. A short novel based on the story of the life of a man, born in the Balkans (country not specified), who came to America and found it good. The author, Moravian by birth and Serbian by education, writes in Czech and Yugoslavic, and has received recognition in Europe. He came to America in 1939.

Marriage and Family Life. By Gladys Hoagland Groves. Reynal & Hitchcock, $3.50. The name of Groves has come to mean the best in the discussion of domestic relations. Mrs. Groves is director of the Marriage and Family Council at Chapel Hill, N. C., and has conducted many institutes in this field at universities and elsewhere. This full-sized volume is built upon a comprehensive plan which begins with a discussion of the problems and responsibilities of the various members of the family, follows the development of the individual from infancy through childhood and adolescence to young maturity, considers the institution of marriage from the standpoint of society's as well as the individual's stake in it, and reaches its main theme in a discussion of the gentle art of getting and staying happily married. A considerable section of case records is added.

Poems. By Wilson Willard Staver. Kaleidograph Press, Dallas, $1.50. High-minded and admirable verse, mostly on personal themes and on such seasonal celebrations as Christmas and New Year, by a veteran teacher. Many of the poems have been published in the *New York Times.*

Southern Workers Outside the Legislative Pale. Edited by H. C. Nixon. American Labor Education Service, 437 W. 59th St., New York, 20 cents. A study of economic and labor conditions in the south, indicating the limitations under which southern workers suffer in regard to the "social gains" embodied in recent labor legislation, and the reasons therefor.

Ship Boy with Columbus. By Enid LaMotte Meadowcroft. Crowell, $1.50. The story of Columbus and his famous voyage, as seen from the standpoint of a boy who went along, told for young readers by an experienced and well known writer of historical juveniles.

CORRESPONDENCE

What Do the Statistics Say?

EDITOR THE CHRISTIAN CENTURY:

SIR: In Mr. Tigner's article in the issue of May 6 are two statements which do not seem to be compatible. On page 588 he says: "For about seventy-five years the fight has been going in favor of paganism. Sometime in the last century the Christian conquest of the modern world was halted and turned back. Christianity lost its *élan vital.* . . ." On the next page he asks: "For how can the Christian church be itself a divided household? How can it effectively witness to its purpose, or testify to its faith, if it does not confront its tasks and its enemies with one body, one voice, one work and one hope?"

Evidently the writer feels, as do many others, that Christianity lost its *élan vital* because of denominationalism. Now if that is true, how are the following facts to be accounted for:

1. When the American colonies revolted against Great Britain not more than one in twenty-five of our revolutionary ancestors was a church member. By 1800 the proportion of church members had increased to about one in fourteen of the population, and by 1850 to more than one in seven. The beginning of the century saw this last proportion increased to more than one in three. In other words, the greatest gains of the church in America were made when denominationalism was most active.

2. The loss of Christianity's vigor and effectiveness has been a historical accompaniment of the fading of denominational emphasis and the development of the demand for, and the spirit of, cooperation and unity among the larger Christian groups.

3. Only where denominational emphasis is still marked, as among the smaller so-called sects and the Southern Baptists, is the church in America showing any marked vitality.

First Baptist Church, W. EVERETT HENRY.
Oregon City, Ore.

Naming the War

EDITOR THE CHRISTIAN CENTURY:

SIR: Let's call this the War against Hate. Hatred has provoked this war—hatred within Germany, especially, but not confined to that state. And this war and others will continue while hate continues. Let us not lose the war against hate at home—hate of

the Japanese, of the Germans, or of any other group. Let us remember that hatred hurts only the hater, but it can utterly warp his character, making it mean and ugly.

Carleton College, Northfield, Minn. WENDELL WHEELER.

Administration Peace Policy

EDITOR THE CHRISTIAN CENTURY:

SIR: It appears from your note to my letter published in your issue of April 29 that Colonel Knox's speech of October 1, 1941, is to be included among the statements expressing the aims of the administration with regard to the war and postwar reconstruction. Now the actual purport of this speech has not, it seems to me, been stated quite fairly in your columns. If we examine the speech as a whole instead of confining attention to certain unfortunately phrased rhetorical flourishes, we find that three policies are proposed: (1) that the United States and Great Britain after the war maintain naval forces, including naval air forces, sufficient to give them domination over the seas of the world; (2) that they employ these forces to prevent aggressive acts like those which have been committed by the Axis states; (3) that they invite the other unaggressive powers to join them in the task of maintaining peace, and thus lay the foundations of a just and stable world order.

Now the first of these policies is in general that which has been followed by Great Britain and the United States for the past quarter of a century without incurring any serious accusation of imperialistic designs. If they had followed the other policies recommended by Colonel Knox, and had moreover succeeded in procuring the general adoption of the international economic and social program recommended in the Atlantic Charter, there can be little serious question that war would have been abolished from the earth, possibly for all time.

Any suspicion that the administration is harboring designs for an Anglo-American domination of the world ought to be dissipated by the actual policies followed in the pooling of the resources of the United Nations and the establishment of a system of joint control over all military and economic activities which concern the common interest. This system of joint control, a real international government in fact, will probably be the agency for common action in the period of transition from war to peace, and may be the nucleus for a general system of world organization.

College of Emporia, Emporia, Kan. F. R. FLOURNOY.

Abraham and the Fire Worshiper

EDITOR THE CHRISTIAN CENTURY:

SIR: The source of the legend about Abraham and the fire worshiper (see The Christian Century for April 29) is not rabbinic, but comes from the *Bustau* of Sadi (ed. C. H. Graff, Vienna 1858, p. 142). It is used by Jeremy Taylor in his *Discourse on the Liberty of Prophesying,* Section XXII, and by Benjamin Franklin in his *Poor Richard* as the 51st chapter of Genesis. It was paraphrased by Leigh Hunt in his poem "Abraham and the Fire Worshipers." It does occur, however, in late Jewish sources, being found in the second and third editions of *Moreh Nebuche Hazeman* of Nahanan Krochmal as well as in the commentary *Bozen 'Ohelot* of Simon Santo in the Vienna edition (1846) of Mendelssohn's *Pentateuch,* etc. Further information may be found in G. A. Kohut's "Abraham's Lesson in Tolerance," J.Q.R. (O.S.) XV. 104-11, and T. N. Arnold's article on "Mohammedan Tolerance" in H.E.R.E. XII, p. 368, col. a.

Hebrew Union College, Cincinnati, Ohio. LOU H. SILBERMAN, JR.

A Card of Thanks

EDITOR THE CHRISTIAN CENTURY:

SIR: In my opinion the editorial on "Citizens or Subjects?" is one of the best on this whole sorry mess of Japanese evacuation. I cannot help but feel a sense of shame at the miscarriage of democracy with regard to our Japanese-Americans. It is disillusioning, to say the least, especially in a time when we are assertedly waging war for democratic principles, to see such a violation of those principles and of our own Bill of Rights. But I am proud to have known a number of these very Japanese-Americans, and to have seen their courage and Christian spirit, though oppressed. Some of those whom I have known in this California community had a part in writing the "Card of Thanks" which appeared last night in the *Contra Costa Gazette.* It said: "We wish to express our sincere thanks to the people of Martinez for their kindness and friendship during our stay here." It was signed: "Japanese People of Martinez." I wonder how many of us who do not have to suffer for our racial parentage, but who enjoy (or indulge?) our "white ancestry," would be big enough to show such a fine spirit, were we ever subjected to similar treatment.

First Congregational Church, Martinez, Calif. VERDETTE WALTERS.

The 'Minister-I' and the 'Citizen-Me'

EDITOR THE CHRISTIAN CENTURY:

SIR: Your pages have been a stimulus to our consciences in the matter of ministerial preferences on rationed products. Is not the moral issue to be found not at the point of accepting, but rather at the point of *using,* the rationed materials?

Preferential rating for ministers becomes a moral problem when we fail to distinguish between our work as ministers and our life as citizens. As a minister I am allowed to secure the gasoline and tires needed for pastoral duties. The government has provided this opportunity in recognition of the need for an active Christian church on the home front, and I have no hesitancy in accepting these exemptions in the rationing of scarce materials. But woe unto me if the *minister-I* accept these proffered tools for carefree use by *citizen-me!* Here is an admittedly difficult problem because occupation and life merge more indistinguishably in ministers than in people of other professions. By the power of some spiritual catalyst, however, I must learn to curtail those activities in which as a citizen I consume rationed materials, while I continue to maintain at full effectiveness the work and witness of my church.

Mount Desert Larger Parish, Seal Harbor, Me. KENDRICK STRONG.

'What Shall the Christian Do?'

EDITOR THE CHRISTIAN CENTURY:

SIR: As I read your latest discussion of the Christian and the war, I felt sick at heart that the pacifist position could be so totally misunderstood by one who has had at least some personal contact with the leading pacifists of this country. To take but one example: to my knowledge, no pacifist has ever stated that he was following the way of the cross while those who sincerely went to war were not. At a recent joint meeting of the Friends and the Brethren in Washington, one of the topics under discussion was how these historic peace churches could convey their sympathy and admiration to those of their faith who had conscientiously entered the armed forces. Again and again this general topic has been brought up in our local Friends meeting. The position of both of these churches, as I understand it, is that their members shall be supported in doing whatever their consciences indicate they should do and I believe this is the attitude of pacifists generally. They, as individuals, cannot participate directly in the destructiveness of war. But I have never heard a pacifist indicate that thereby he was more religious than one who could see no other way out of the evils of the world.

Most pacifists are not concerned with the logic or illogic of their position in time of war. Pacifists generally agree that there is no logical basis for deciding at what particular point they will refuse to participate in the war effort. But for each pacifist there is some point beyond which he cannot go. Pacifists, in general, do not have the assurance of your so-called realist that they have chosen precisely the right point. Certainly the pacifists that I know are not the self-righteous, arrogant individuals that you discuss. But in spite of their questionings as to where to draw the line, they know that evil canont be overcome by evil, even though it is done in the

spirit of repentance. Moreover, they would seriously question whether participation in war was the best and only way to develop the kind of "conscientious objectors to injustice" which you envisage in your concluding paragraph.

Washington, D. C. RICHARD J. FOOTE.

EDITOR THE CHRISTIAN CENTURY:

SIR: The admonition to "fight penitently," whether at home, in the factory or at the front, is probably sound for all those not faced with the third possibility. Perhaps it is just rationalization, but I believe there *is* a difference in the point where we participate in the war, just as there is a difference between the use of force for defense and for aggression although neither is fully justified.

I have never fought in a war, but it seems rather impossible to fight "penitently" and still fight enthusiastically enough to be of any use. We can certainly *suffer* penitently, as from starvation or in an air raid, but to put forth *positive* effort on the scale required in modern war requires a real conviction, no matter how immature or naive, that the effort will produce something worth fighting for. And if one believes, as I do, that the relationship of moral cause and effect, of means as the builders of ends still persists, the fighting is revealed for what it is: totally destructive, totally futile, *and* a positive force in building future wars.

The main thing you omit in your treatment of pacifism is the positive force of good (as expressed in non-violent direct action) for overcoming obstacles. The c.o. is not just objecting. He is experimenting, however crudely, with training for a way of life which will enable him to meet all problems, from family ones to war, with an attitude of non-violent good will. This, like preparation for fighting with guns, takes training, and during the training period, as with any training, there is a lot of lost motion. Suppose the draftee objected to the time he was "wasting" in target practice!

Philadelphia, Pa. C. ROBERT CHAPMAN.

EDITOR THE CHRISTIAN CENTURY:

SIR: It is surprising to find you in your "What Shall the Christian Do?" so misinformed as to the pacifist attitude. You, like the militarist, charge the pacifist with being negative, repeatedly using such expressions as "things he will not do," "negative action," and others. However, the real emphasis of the pacifist philosophy is constructive and positive rather than destructive and negative as the military program seems to be.

The pacifist seeks, and is finding, opportunities to express good will and brotherhood to all mankind—feeding the hungry, caring for the sick and wounded, standing for justice to underprivileged groups and for those deprived of constitutional rights, such as the Japanese in California. This positive constructive attitude and program will of course result in refusal to kill, refusal to help enforce a starvation blockade, and perform other destructive acts, the direct opposite of his constructive program. You praise the Quakers who are giving the supreme expression to this philosophy.

Had Jesus had your conception of realism would he have accepted the cross? Will not the true realist take into consideration all of the elements of the problem as the basis of its solution? Is there power in sacrificial love greater than the explosive violence of bombs? Is this an element omitted in your realism? Was Jesus an impractical idealist or supremely a far-sighted realist?

First Baptist Church, FREDERIC S. LA RUE.
Manhattan, Kan.

EDITOR THE CHRISTIAN CENTURY:

SIR: My theology may be defective but I find myself not in accord with your editorial entitled "What Shall a Christian Do?" For one thing, do you state the true pacifist position when you imply that his opposition to this war is that he is just "against" war? Speaking for myself this is only a part of hte truth. Being against war is perhaps "futile" as you say if one's pacifism were no deeper than that. War is the violent outbreak of evil practices in society, practices growing out of either ignorance or igNORance of the moral laws of goodness, justice and righteousness. The Christian pacifist knows that while he is caught in the social order which has defied the moral law he must, in spite of that, give every ounce of his energy, tap every resource at his disposal and work constantly to change the order, or disorder, of which he is a part. He is a radical who tries to go to the roots of things.

The pacifist knows that he may not be able to stop a war that is in progress. The only thing he can do is to continue on doing everything he can do to change society's way of doing things. Nonparticipation in actual war effort is but a part of his total effort. It is quite possible that winning a war may be the worst thing that could happen to the welfare of humanity. It is possible that it may even thwart the bringing in of the Kingdom of God on earth. You are mistaken if you think the pacifist has detached himself from the cause of righteousness and justice by merely refusing military service. In reality it is the militarist who detaches himself from the real solving of the problems of the world. War is a "time-out" period in which men escape from really working at the task of righting the wrongs imbedded in the life of the world. Having failed at ordering the world's life according to the moral law he resorts to the escape mechanism of war. His action is negative, not positive. The truly Christian pacifist carries on as best he can, taking whatever consequences his action may bring upon him, in an honest effort to right the ills of his world.

Glendale Methodist Church, J. LESTER HANKINS.
Everett, Mass.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your interesting editorial on "What Shall the Christian Do?" compels thought, and leaves the pacifist with a sense of loneliness. Surely we want the same end, yet the roads we take lead us far apart.

To many of us whose way of thinking does not hinge on the dogmatisms of Barthianism the dismissal of war as "God's judgment" approaches sacrilege and the exhortations to fight without hate or penitently become "sounding brass or a clanging cymbal." The best fruit such action could bear would be a victory for "our side" which many now begin to see means only a prelude for World War No. III. For us the most discouraged conscientious objector in camp, belittled by even The Christian Century, is more influential for freedom and justice than the most spectacular soldier who can only sow the seeds of fear and hate. God forbid that realist, militarist or pacifist should claim to bear the cross of Christ. May we walk in its shadow, the same in wartime as in peacetime, and to him be the power and the glory forever.

New York, N. Y. ELOISE H. DAVISON.

EDITOR THE CHRISTIAN CENTURY:

SIR: In your valuable editorial, "What Shall the Christian Do?" you make the realist say: "He [Jesus] did not live in a war situation. . . . Jesus was a peacetime pacifist, and his cross was a peacetime cross." Will you please make clear to us just what you mean by a "war situation"? Do you regard the invasion of the Garden of Gethesmane by the armed forces of the high priest as peacetime activity? Would not the "realist" regard that as an act of war? Would not the realist also take cognizance of the fact that when Jesus then told the militaristic Peter, "Put up again thy sword into its place," he was addressing himself to an "existing situation"? Can the realist find anything in that situation that would justify him in saying to the militarist, "Yes, you must fight, but be sure to fight *penitently*"?

There can be no quarrel with your contention that we need repentance: "the experience of a new insight, a new outlook, reinforced by profound feeling and a dedicated will." But we are not convinced that such an experience can be brought about by your subtle attempt to keep Christ out of the picture and make him irrelevant to a war situation. Not only ought we to repent because we are involved in the war; we ought also to repent for the sins of our industrial civilization, but we cannot bring men to repentance in that realm by telling them that Jesus "teaching and conduct were not oriented toward" an industrial situation; that he lived in a pastoral situation and is therefore beside the point in the Sermon on the Mount.

Mount Tabor Evangelical and Reformed Church, JOHN L. SCHMIDT.
St. Louis, Mo.

NEWS *of the* CHRISTIAN WORLD

Pastor Ousted On War Issue

Cincinnati Minister Removed from Pulpit on Charges Arising from Fellowship of Reconciliation Meeting

(Special Correspondence)

CINCINNATI, May 9.—When the Cincinnati presbytery voted, 46 to 27, on May 5 to "dissolve the pastoral relationship between Bruce B. Maguire and the Mt. Auburn Presbyterian Church," it produced the first instance in the Second World War of a Presbyterian minister being put out of his pulpit on charges arising from the fact that he is a pacifist. The vote reversed the action of the Mt. Auburn congregation, which had previously registered its advisory opinion, 156 to 43, that Mr. Maguire should remain in the position which he has occupied for nearly three years.

Meetings Arranged in Churches

The train of events which led to this action started with the meeting in Cincinnati on April 10-12 of the national council of the Fellowship of Reconciliation. For the past year the minister of the Mt. Auburn Church has been chairman of the Cincinnati group of this Christian pacifist organization. Acting as host to the national council, he arranged that it should meet with local members of the organization in his church on Friday evening, April 10. He also arranged with the local Y.W.C.A. that the council should hold its business sessions in their building. When later it was decided to hold a meeting of the youth branch of the organization, he arranged that it should meet in the First United (Congregational-Presbyterian) Church. Neither Rev. G. Barrett Rich of the United Church nor Mr. Maguire considered the meetings of enough importance to consult his church board, particularly since there was an understanding that publicity would not be sought.

Newspapers Launch Attack

From the first, however, the fat was in the fire. In some way the sensation-hunting *Post*, Cincinnati's Scripps-Howard afternoon paper, got wind of the meetings and secured an interview with A. J. Muste, executive secretary of the F.O.R. On Saturday, April 11, it carried on its front page: "Anti-War Group Opens Meeting. 'Lay Down Arms,' Is Advice of Leader." Following the lead of the *Post*, other papers took up the cry. Their headlines tell the story as it developed through three weeks. "Minister Scores Moving of Japs"; "Endorsement is Cabled Gandhi by Reconciliation Fellowship for Anti-War Stand"; "Cincinnati Convention Is Assailed by Church Board President"; "Parishioners of Two Churches Protest Use by Conscientious Objectors' Group"; "Congregation Passes on Problem of Whether to Oust Pastor for Pacifist Activities to Presbytery"; "Pastor's Hearing Set for Tonight," and "Pastor Ousted from Pulpit; Pacifist Meeting Is Recalled." All of the publicity cited the fact that Mr. Maguire was chairman of the local F.O.R.

Church and Minister Repudiate F.O.R.

This newspaper attack touched off explosions in two churches. In the First United Church the chairman of the board of trustees, Ralph E. Clark, entered a meeting on Sunday of the F.O.R. youth group and declared: "I object to any group coming into our church which is engaging in activities which I think come close to giving aid and comfort to our enemies." This story appeared in the Monday papers. So also did the account of the meeting of the trustees of United Church two days later. They issued a statement which declared that permission to hold the meeting in the church had been granted "in ignorance of the true character and purposes of the meeting as it developed" and passed a resolution which said: "The board of trustees and the pastor, Dr. G. Barrett Rich, are unanimous in condemning the type of meeting which was held and do not in any manner condone any of the statements made at the meeting which might interfere with the successful prosecution of our national war effort. The First United Church and its pastor stand squarely behind our government and armed forces of our nation in this great crisis. We believe that this war has been forced on us and that every effort must be put forth to preserve our Christian civilization." Mr. Rich was formerly chairman of the Cincinnati group of the F.O.R.

The second explosion produced by the newspaper stories occurred in the Mt. Auburn Church. On Monday after the F.O.R. meeting the trustees met in a regularly scheduled meeting. Between three and seven o'clock that afternoon four letters and two telephone calls from persons representing the six wealthiest families in the congregation threatened withdrawal from the church. Confronted with the possible loss of thousands of dollars from the church budget, the trustees referred the matter to the session of the elders of the church, with a unanimous request that they "get this matter threshed out before Wednesday night" when the regular annual meeting of the church was to be held. The twelve elders of the church met on Tuesday night and at the end of a long meeting voted, 8 to 3, that "it is the sense of this meeting that it will be for the best interests of the Mt. Auburn Presbyterian Church that the pastoral relation be dissolved."

Congregation Asks Pastor to Stay

Mr. Maguire's dismissal could not be secured quite so simply however, for such an action must be approved by the presbytery. On the advice of William B. Pugh, stated clerk of the Presbyterian General Assembly, who met with a committee of elders on Wednesday morning, the issue was kept out of the congregational meeting and referred to the presbytery. But before the meeting of the presbytery a meeting of the Mt. Auburn congregation was held on April 27. Dr. William T. Paterson of the Norwood Presbyterian Church, the

(Continued on page 678)

Capital City Not Ready for Bombs

Washington, D.C., Unprepared for Raids —Critical Situation in Family Life— Congressmen Neglect Church

(Correspondence from Washington, D.C.)

WASHINGTON, D. C., May 5.—Although it is generally believed that Washington is the place the Axis powers would rather bomb than any other place in the United States, no public bomb shelters have been provided. The blackout tests have been very successful but otherwise little has been done to prepare the city for a possible raid. The district is crowded to capacity, in spite of the exodus of several government agencies, and hotel rooms are at a premium. It requires little imagination to picture what the plight of this city would be should it be visited by enemy bombers. Historic documents in the National Archives building and the Library of Congress have been moved to places of safekeeping, and most public buildings have rooms which presumably would serve as shelters, but the public generally is not informed as to their location.

* * *

Family Life Difficult In Washington

A conference on marriage and the home was recently held here at the Albright Memorial Church under the leadership of Warren Bowman and his committee representing the local federation of churches. Speakers for the conference were Peter Marshall, minister of the New York Avenue Presbyterian Church, and Mrs. Gould Wickey, a prominent Lutheran churchwoman. This is the first conference of this sort that has been held under federation auspices and the substandard living conditions of Washington make such a conference most appropriate. Crowded housing accommodations, the facts that both husband and wife work in thousands of cases, that much work is done at night, the high cost of living and a score of other problems complicate the marriage relationship here considerably. Home life here is far from normal and the lot of children is often not a happy one.

* * *

Baptists and Episcopalians Hold Conventions

The Episcopal diocese of Washington is holding its annual meeting tonight in the Epiphany Church. Bishop James E. Freeman will present plans for the coming year. Tomorrow the District of Columbia Baptist convention will convene in a midyear meeting at the Fountain Memorial Church, of which Bertram King is pastor. The principal speakers will be Miss Janet McKay, of the Woman's American Baptist Foreign Mission Society in New York, and Charles E. Maddrey, secretary of the Foreign Mission Board of the Southern Baptist Convention. Rufus W. Weaver, local secretary of

Baptist work, is back at work after a severe illness.

* * *

Massed Choirs Present Spring Program

Three of the largest choirs in the city unite three times each season for union services; these are from the New York Avenue Presbyterian, Calvary Baptist and First Baptist churches. Each of these choirs is directed by a leader who was trained at the Westminster Choir College at Princeton under John Finley Williamson. Each numbers about 75 voices. The massed choir of over 200 voices presents a thrilling program of sacred music. The last union service of the season was held last Sunday night at the First Baptist Church with Peter Marshall of the New York Avenue Church preaching. The choirs were directed at this service by Harwood Hall, First Baptist minister of music.

* * *

Committee Appointed To Counsel C.O.'s

The federation of churches here has set up a committee to give advice and counsel to conscientious objectors within our local churches. No general invitation is being sent out, but it was thought wise for the churches to provide a central agency of this sort to serve the young men of our congregations who are asking for advice. The leadership has been provided by Paul Schilling, minister of the Brookland Methodist Church. So far the number of c.o.'s has been small but one case has come to the attention of the committee in which one of the local boards allegedly treated a c.o. with some contempt.

* * *

Women's Council Has New President

The Christian community in this city lost a valuable leader in the recent death of Mrs. George A. Ross. Mrs. Ross was president of the Washington council of churchwomen at the time of her death and had been active in the religious life of the Calvary Baptist Church and of Washington for many years. Mrs. Joy Elmer Morgan, an outstanding Methodist laywoman of the Foundry Church, succeeds her.

* * *

Few Congressmen Attend Church

One leading denomination is making a special effort to persuade the congressmen of that denomination to attend church. With a few exceptions, our law-makers profess to be too busy or out of the city on Sunday too much to attend services here. It is a matter of common knowledge, however, that breakfasts held at 11 o'clock on Sunday morning by society leaders are well attended by congressmen. The newspapers reported that a good many of our government officials learned of the Pearl Harbor disaster at a cocktail party on Sunday afternoon, Dec. 7.

EDWARD HUGHES PRUDEN.

Episcopal Consultant Takes State Highway Post

Spencer Miller, Jr., consultant on industrial relations for the national council of the Episcopal Church, has been appointed state highway commissioner of New Jersey. He is expected to resign his church post.

Increasingly Significant!

Is the Kingdom of God Realism?

E. STANLEY JONES ● This book is creating a silent revolution in the religious life of America. When once you get hold of the basic ideas and outlook of the book, then arguments are at an end. You *see!* And when once you see, you have a tingle with the sense that the sum total of reality is behind the Christian way.

Not since the *Christ of the Indian Road* has E. Stanley Jones written anything that is destined so to influence the thinking and acting of the modern world. In the opinion of many it is the most influential of all his writings.

Assimilate this message and you will agree. It is transforming the thinking and preaching of multitudes—it is literally creating a silent revolution.

The Chapters: WAS JESUS A REALIST? LIFE'S ANSWER FROM LIFE. IS THE KINGDOM OF GOD REALISM? THE KINGDOM OF HEAVEN IS WITHIN YOU. RESENTMENTS AND HATE PRODUCE DISEASE. ANXIETIES AND ILLNESS. THE SELF-CENTERED ARE THE SELF-DISRUPTED. A SENSE OF GUILT AND ILL-HEALTH. THE HOUSE DIVIDED. THE REALISM OF THE NEW BIRTH. THE WISDOM OF THE KINGDOM. THE DETHRONED POWERS WHO RULE. DISCIPLINED TO THE KINGDOM. *$2*

This is the Victory

LESLIE D. WEATHERHEAD ● "He has thought his way through all the conventional ideas and attitudes which come with a comfortable church in a peaceful world, and has gone in for the deep and unshaken realities. . . . What the war has done to a great Christian pastor and his religion is clearly seen in this book." *The Churchman.*

The Contents: Part I, Our Faith. FAITH IN PROGRESS SHATTERED. FAITH IN LIFE'S WORTHWHILENESS WANTED. FAITH IN GOD ESSENTIAL. FAITH MUST KEEP HER EYES ON GOD. FAITH MISUNDERSTOOD. FAITH'S TRIUMPHANT DECLARATIONS. FAITH'S SUPREME CLAIM. FAITH'S FINAL SECURITY. *Part II, Some of Faith's Allies.* BEAUTY. HUMOR. PATIENCE. HOPE. TRUTH. *Part III, Faith's Forward Look.* FAITH IN THE CHURCH ETERNAL. FAITH IN THE CHURCH OF TOMORROW. FAITH IN THE NEW WORLD. *$2*

Faith Is the Answer

SMILEY BLANTON and NORMAN VINCENT PEALE

Here a psychiatrist and a minister pool their intelligence to help counselor and individual alike to deal with the common problems of living normally, happily, and successfully—as Christians in an un-Christian society. In the first section of each chapter, Dr. Blanton deals with the problem at hand in simple and non-technical language, but with careful application of the profoundest principles of psychology. In the second section of each chapter, Dr. Peale describes how the practice of religious faith helps to solve the problem under discussion.

The Chapters: THE POWER OF FAITH. THE HIDDEN ENERGIES OF THE MIND. FEAR, WORRY, AND ANXIETY. CONSCIENCE AND THE SENSE OF GUILT. SELF-CRITICS, FAILURE, AND SUCCESS. GRIEF AND SORROW. THE COMPANY OF THE LONELY. LOVE AND MARRIAGE. THE FAITH THAT HEALS. *$2*

At Your Bookstore *Abingdon-Cokesbury* PRICES SLIGHTLY HIGHER IN CANADA

Say Newspapers Cause Sex Crime

Cincinnati Churches Approve Plan to Cure Criminals—Fellowship of Reconciliation Meets in Cincinnati

(Correspondence from Southern Ohio)

CINCINNATI, May 2.—The Mental Hygiene Council, a division of the Public Health Federation, recently brought before a meeting of the council of churches recommendations for medical-legal procedures in dealing with criminal sex offenders. The program outlined constituted an attempt to prevent and solve the social problems involved in offenses against juveniles. Included in the recommendations were the following: Publicity should be suppressed because this is responsible for the "waves" of such offenses. All sex offenders should be booked as such rather than being listed on such charges as vagrancy or disorderly conduct. Examination of all offenders should be mandatory. Psychiatric clinics should be operated in conjunction with the court and staffed with at least a psychiatric chief, a psychologist, a medical examiner and a social worker. The clinical findings should be submitted to the judge and indeterminate sentences should be given sex offenders. The council of churches voted endorsement of the recommendations and urged its executive committee to take such action as might facilitate adoption of the program.

* * *

Approve Civilian Public Service Camps

The Fellowship of Reconciliation national council met here recently. On the Civilian Public Service program the following statement was issued: "While we recognize that there are various points of view sincerely held, the F.O.R. reaffirms its profound interest in the continuation and improvement of the C.P.S. program and urges continued financial support of the program upon its membership. The council opposes proposals emanating from various sources looking to the abandonment or destruction of the C.P.S. camps administered by religious agencies." It was recognized at the same time that there is a need for critical study and evaluation of the program, particularly in its educational aspects.

* * *

Ask Churchmen to Aid Exiles

Great concern was expressed over the evacuation of Japanese-Americans from west coast areas, and the council directed its national office to communicate with the President, with congressmen and with church leaders to the end that (1) the policy of enforced wholesale evacuation of an entire racial group may be abandoned as both unchristian and against sound national policy in this crisis, and (2) that churches, educational institutions and fellowship groups in interior areas of our country sponsor the settlement of a few Japanese families or individuals in their midst, agreeing to help them get jobs and scholarships. Word was received during the meetings here that administrators of the evacuation have announced their willingness to release students who are Japanese-Americans, and who have been certified by the FBI as having clean records, and for whom places are open in colleges and universities.

* * *

Pacifists Hold Numbers

The council expressed concern over discrimination against Negroes. It authorized the F.O.R. interracial secretary, James Farmer, to take steps toward bringing together and planning a conference of persons concerned about problems of race discrimination and injustice. A. J. Muste, executive secretary, reported to the council that during the first three months of 1942, 862 new members had joined the fellowship. The number is almost exactly the same as the number for the same period a year ago. During the same period 45 members resigned from the fellowship, a lesser number than during the same period a year ago.

* * *

Commend Gandhi For Action

A regional youth conference of the F.O.R. met simultaneously with the council meeting. About 125 delegates, largely from the midwestern area, gathered for a two-day session. They heard addresses by national staff and council members and in plenary sessions worked out resolutions and communications of their own. Unanimously, they passed a proposal to send a cable of commendation to Mahatma Gandhi.

* * *

And So Forth

Halford Luccock conducted a two-session clinic on preaching in today's world on April 20. Many ministers from the city and surrounding territory took advantage of the opportunity and a large congregation heard Dr. Luccock preach at a public service in the evening.

Princess Juliana of the Netherlands is scheduled for an address here this week. She comes under the auspices of the woman's department of the council of churches, for the benefit of the Red Cross.

Ernesto Merlanti, who has been serving the Italian Presbyterian Church here, has just been called to be pastor of the Italian branch of the Over Sea and Land Church in New York city.

BRUCE B. MAGUIRE.

Clergy Chosen to Press War Bond Drive

The U. S. treasury department announces the selection of 34 clergymen, representing the Protestant, Catholic and Jewish faiths, to serve as "National Savings Bond Minute Men." Hundreds of other ministers will serve throughout the nation as local minute men, to advance the sale of war bonds. Protestant members of the national committee include Bishop Henry St. George Tucker, F. H. Knubel, Bishop A. W. Leonard, Douglas Horton, C. W. Diehl, W. A. Elliott, W. W. Hamilton, Simon Blocker, W. A. Shullenberger, Bishop A. R. Clippinger, Samuel McCrea Cavert and Herbert Booth Smith. All represent leading denominations or interchurch bodies.

St. Paul Holds Folk Festival

Celebrate European Roots of Our Culture — Social Workers Discuss Family—Plan United Advance

(Correspondence from Minnesota)

ST. PAUL, May 4.—The Festival of Nations, a community enterprise sponsored by the International Institute, concluded last evening a three-day adventure in international friendship. The St. Paul city auditorium was arranged like an Old World village. With the town hall at the head and an open court or square in the center, folk dancing and other traditional merrymaking of several national groups took place. Lining the other sides of the square were booths presided over by men and women in native costumes where exhibits of Old World arts and crafts were displayed. In front of each exhibit was another booth where women in the dress of their ancestral lands cooked and served the favorite dishes of their people.

* * *

Symbol of a Composite Tradition

The pungent odors of Hungarian goulash, German sauerkraut, English roast beef, southern fried chicken and Russian caviar, together with the colorful costumes of happy men and women representing 33 nations, made it difficult to realize that there is a bloody war in progress. More than 3,000 people participated in the activities which included dancing, singing, folk music, gymnastic drills and marriage ceremonies. On Sunday afternoon, there was a ceremony observing America's religious heritage. Each of the participants had at least one parent of the national background he represented. This was the sixth presentation of the festival in the last ten years. It is an appreciated symbol of the composite cultural traditions which have entered into the creation of American democracy.

* * *

Says This is War Of Civilians

The Minnesota state conference of social work recently held its 50th annual meeting in Minneapolis. The mobilization of all the spiritual, cultural and civic resources of each community to meet the problems of the war effort was solicited. More than 2,000 persons attended the four-day session. They heard 40 speakers analyze social changes and suggest lines of action for the present crisis. "Social protection is vital to victory," said Geoffrey May, assistant director of the bureau of public assistance of the Social Security Board, Washington, D. C. "This is a civilian's war, and the strength of our social program determines the efficiency of our production and also how well we may endure the hardships arising out of this struggle."

* * *

Fears for War Effect On Families

Iago Galdston, head of the information bureau of the New York academy of medicine, urged members of the learned pro-

fessions to maintain their faith in their work. "Current world turmoil does not mean that Christianity, democracy and education have failed, but only that they have not been really tried. It took a million years to evolve the creature man. Shall we become wise and good overnight?" To prepare social workers for their responsibilities to the entire community rather than merely to the underprivileged section of the population, the problem of the average family in wartime was carefully considered. Speakers repeatedly urged that families foster definite work and recreation plans to offset war jitters, to combat juvenile delinquency and to promote physical fitness.

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Protestant Agencies Seek Funds

The Ramsey county Sunday school association of St. Paul recently completed its annual campaign for funds. Unfortunately the drive fell short of its goal of $14,000. There was a noticeable increase of small gifts over previous years, but a sharp curtailment of large gifts. The association is setting up a dozen or so vacation church schools in areas of the city where juvenile delinquency has mounted alarmingly. The Minneapolis church federation is still in the midst of its $21,000 campaign for funds. A Sunday or two ago 50 boys and girls from the weekday church schools appeared in various churches to appeal for support of the federation.

* * *

Make Plans for United Christian Advance

The United Christian Education Advance team recently made a one-day stand for the Twin Cities in the House of Hope Presbyterian Church, St. Paul. A comparatively small crowd of urbanites greeted them, but more than 50 towns and villages near by sent delegations. The guest leaders were John Oliver Nelson, director of student relations of the Presbyterian Board of Education; Miss Helen White, Home Missions Council of North America; F. L. Gibbs, director of young adult work of the Methodist Church; and Roy G. Ross, general secretary of the International Council of Religious Education. The delegates were enthusiastic over plans proposed by the Christian Education Advance.

* * *

And So Forth

Howard G. Wiley is the new executive secretary of the Minneapolis church federation. For 20 years the associate minister of the First Presbyterian Church of Tulsa, Dr. Wiley brings to his important task a wealth of experience in executive and administrative affairs.

St. Paul held a city election last week in which Mayor John J. McDonough, a Democrat who sometimes rides a Farmer-Labor horse, was re-elected by a 3 to 1 margin over his opponent, former Mayor William H. Fallon. A depressing aspect of the election was that only one-third of the registered voters voted.

PHILIP G. MURRAY.

Plan to Debate The Sabbath

A principal subject for discussion at the General Assembly of the Southern Presbyterian Church will be Sabbath observance. The convention meets at Knoxville May 28.

Death Is Theme Of Club Speakers

Fact of Death and Christian Hope Noted By Sunday Evening Club Preachers—Chapel Built by Young Men

(Correspondence from Chicago)

CHICAGO, May 11.—Death, and with it the Christian view of eternal life, has been the theme of more sermons in the Chicago Sunday Evening Club series this year than in any previous season remembered by those who have been most closely associated with the club. Peter Marshall, pastor of the New York Avenue Presbyterian Church of Washington, D. C., was the fifth speaker to make it the burden of his message when he spoke recently. On the testimony of both our life and our Lord, he said: "There awaits just behind the curtain a life that will never end, a life of beauty and peace and love, a life of reunion with loved ones who like us have trusted, to be lived in the very presence of God, where all that faith believed in will be seen and enjoyed."

* * *

Thomas Says Pacifism Is Constructive

Evan Thomas, professor of medicine at New York University, pioneer in the field of therapeutics, who spent 11 months in Leavenworth penitentiary during the last war, told the Fellowship of Reconciliation and its friends at a recent meeting here that saying No to war is doing something positive if it be admitted that Europe was not better but worse after the last war. However, he went on to say that that is not the only work open to pacifists. To that must be added work to rid the world of international anarchy along with the military machinery which perpetuates it and to build the world order which can perpetuate peace.

* * *

Young Churchmen Build Chapel

A young men's class in North Austin Lutheran Church is responsible for the development of an attractive chapel in the Juvenile Detention Home here. An illuminated cross presented by the Garfield Park Baptist Church, an altar set off by a scarlet dossal, and a large open Bible presented by the Chicago Bible Society are at the front. On the walls are religious paintings. The windows have been covered to resemble stained glass. Miss Mary Gordon of the Methodist Church is in charge of the religious work of the home and pastors and lay people give time and services generously. Only one in 85 of the boys and girls placed in the home were in Sunday school the Sunday before their arrest, but the number who go back to Sunday schools and churches after they leave the home is vastly larger than that.

* * *

Pastor-Knight Retires

Lutheran pastors of the Chicago area last week tendered a farewell dinner to A. V. Anderson, who resigned March 8 as pastor of Trinity Danish Evangelical Lutheran Church after a pastorate of 31 years. He retires from the active ministry. Pastor Anderson was born in Sweden, reared in Schleswig and in Copenhagen, and educated at Kropp Seminary on the Schleswig-Holstein border. In 1894 he came to America and served as a missionary pastor to scattered Danes on the eastern seaboard. In 1911 he came to Trinity Church. This congregation is noted for its blind organist-composer, George Dupont-Hansen, and for its many historical and cultural associations with the Danish people in this area. The crown prince and princess worshiped here on the occasion of their visit in 1939. In 1925 the king of Denmark conferred knighthood on Pastor Anderson.

* * *

Youngsters Starved For Love

In the annual report of the Church Mission of Help, an agency of the Episcopal diocese of Chicago giving service to young women confronted with any problem of maladjustment, occur these words: "When Helen Ross reviewed many case histories for a group of us, she spoke repeatedly of the love of the worker for the girl, to which the starved youngster responded first doubtfully—because she finds it difficult to trust any adult—and then gladly. This is important to her future life, for one who has experienced no love has no talent for giving it. . . . If a psychiatrist uses this term 'love' so simply and so much as a matter of fact, how much more should we in social service be expected to give of this gift of the spirit."

* * *

Y.M.C.A. Engages In War Work

The Chicago Y.M.C.A. has issued a brochure on Y.M.C.A. work in "Four Wars" which recounts that during the Civil War the Y.M.C.A., then but 17 years old, had 4,859 volunteers enlisted in its work among the armies and spent $6,300,000. During the Spanish-American War, it put 230 secretaries and 130 tents into the field. During the First World War it had 2,627 huts and 25,000 workers and spent $170,000,000. Then the Y.M.C.A. operated the post exchanges at the request of the army, furnishing all the personnel without any charge. One per cent was charged for expenses. On Dec. 31, 1919, when the accounts were balanced it was found that $580,899 from this expense money had not been used and this sum was presented to the American Legion. In addition to its support of and work with the USO and its work through its permanent army and navy Y.M.C.A.'s, every Y.M.C.A. in Chicago is putting its full facilities at the service of enlisted men without charge and arranging special features for their benefit.

* * *

And So Forth

Chicago this week is host to the Lutheran Nurses Guild of America in its second biennial meeting. It embraces nurses of all Lutheran bodies in America.

CHARLES LESLIE VENABLE.

Baptists Reduce Missions Debt

The foreign missionary debt of the Southern Baptist Church, which amounted to over $1,000,000 nine years ago, has been reduced to $138,000, according to Charles E. Maddrey, executive secretary of the missions board.

Vermont Farmers Cool to Union

Form Council to Combat Organization Attempt by Mine Workers—600 Confer on United Christian Advance

(Correspondence from Vermont)

BURLINGTON, April 28.—Reasserting the right of every farmer to conduct his own enterprises as he sees fit, the directors of the Vermont Farm Bureau have recently commended the affiliation of farmers with local cooperatives of their choice, keeping control of their activities within the area of production. The Agricultural Council of New England, including most of the agricultural organizations of the New England states, has just been formed. The president is William J. Neal, master of the New Hampshire State Grange.

* * *

Council an Answer To Lewis Union

This newly organized Agricultural Council parallels the New England Industrial Council. Although no official action has been taken opposing John L. Lewis' United Mine Workers Local No. 50, which is attempting to organize dairy farmers, it is generally felt that there will be no appreciable number of Vermont farmers affiliating with the mine workers' new subsidiary.

* * *

Vermonters Give to China Relief

Brattleboro was the first Vermont community to forward its quota ($1,000) to the United China Relief headquarters. Other cities are completing their campaigns. In Burlington some 250 persons attended a "bowl of rice" dinner at the Community "Y" and heard Miss Lee Yaching, Chinese aviatrix, describe conditions in her homeland.

* * *

Churchmen Study Facts In Advance of Strike

Church leaders of Barre arranged for a post-Easter dinner for representatives of labor organizations and fraternal orders. Barre has more nationalities represented in its population than any other city of the Green Mountain state. The rumors of an impending strike in the granite industry if wage increases are not forthcoming make it increasingly important that leaders of the church shall be well informed as to the issues between industry and labor. Only thus can they use their influence for a just and orderly settlement of disputes.

* * *

600 Attend Conventions Of Christian Advance

More than 600 delegates from Vermont churches attended the three one-day conventions held recently in Montpelier, Rutland and Bellows Falls. Able leadership was furnished through the cooperation of the International Council of Religious Education, the Vermont church council and city and county councils of churches. Ivan M. Gould, secretary of the United Christian Youth Movement, was the executive for the traveling team. Other members were Ruth Isabel Seabury of the American Board of Commissioners for Foreign Missions; Daniel A. McGregor, executive secretary of the department of Christian education of the National Council of the Protestant Episcopal Church; and Erwin L. Shaver, secretary of leadership education and church school administration of the Board of Home Missions, division of Christian education, Congregational-Christian Churches.

* * *

Methodists Shift Ministers

The pastors of Vermont Methodist churches recently met at Saratoga Springs, N. Y., with Bishop Francis J. McConnell for the annual session of the Troy conference. Eldon H. Martin of St. Johnsbury, Vt., has completed his sixth year as district superintendent of the Burlington district, which includes practically all of the Methodist churches in Vermont. Mr. Martin goes now to the pastorate of the Fifth Avenue-State Street Church in Troy. The former pastor of that church, James A. Perry, was appointed superintendent of the Burlington district. Several transfers were made among the Vermont pastors, including Norman M. Moss of the Hedding Church at Barre, who was appointed to Saratoga Springs. His successor at Barre is Ralph W. Kelley, former pastor at Saratoga Springs.

HUGH WILLIAMS.

Catholic Defense Workers May Eat Before Mass

Fasting rules for Catholics employed in defense industries have been modified by Cardinal Dougherty. Hereafter, instead of having to abstain from food after midnight on Saturday, workers intending to receive communion on Sunday morning need only abstain from solid food for four hours previously, and from liquids for at least one hour. No alcoholic liquors can be taken after midnight.

Senate Chaplain Dies Suddenly

Dr. Ze Barney T. Phillips, Episcopal clergyman who had served as chaplain of the United States Senate since 1927, died suddenly in Washington on May 10. Dr. Phillips had recently resigned the rectorship of the Church of the Epiphany in the capital to become dean of Washington Cathedral. He was 67 years old.

Catholic Papers Report Circulation Gains

Total circulation of the Catholic press now stands at 9,125,000, a gain of approximately 2,000,000 in the last ten years, according to the Catholic Press Directory just published. There are 332 Catholic papers and magazines published in the United States, 262 in English. Among the foreign language papers is one in Russian and one in Chinese. There is one daily newspaper and several which hope to develop into dailies after war limitations are lifted.

Baptist Seminary Graduates Largest Class

Southern Baptist Theological Seminary, Louisville, Ky., graduated 130 students this year—the largest class in its history. At the same time Dr. John R. Sampey, president since 1929, and before that professor of Old Testament since 1892, presented his resignation. Dr. Sampey is 78.

West Coast Exile Half Completed

50,000 Japanese in Concentration Centers —Seek Aid to Relocate Students— No Sabotage Discovered

(Correspondence from Northern California)

BERKELEY, May 1.—The last of more than 1,100 Japanese residents in the city of Berkeley have just been evacuated. For the past week we have been saying good-by in their homes to these kindly neighbors who have been living here unmolested for so long. It has been a sad experience for us as it has for them. Already 50,000 on the coast have been uprooted in two weeks. The total may reach 110,000! The monetary loss on the part of the evacuees is estimated to reach $500,000,000. Two-thirds of them are citizens, and most of the rest would have been if our laws had permitted.

* * *

Fair Grounds Become Concentration Camps

California has most of the camps although there is one in Portland, also two in Washington—at Puyallup and Toppenish. Arizona has opened Indian reservations at Cave Creek and Mayer. Santa Anita's luxurious stalls for racing thoroughbreds now house families. On the rodeo grounds of Salinas and fair grounds in other places new communities have suddenly sprung into being. Stockton, Pomona, Marysville, Turlock, Merced, Tulare, Fresno as well as Owens Valley now have such settlements. There will probably be only limited opportunities for labor. It is still true that "Satan finds mischief for idle hands to do." The government promises recreation.

* * *

Churches Used as Storehouses

Our Berkeley friends have been taken to the race track at Tanforan near San Bruno, a few miles below San Francisco. Here barracks have been erected and soon a community of nearly 10,000 will be established. Our two Berkeley pastors and the leader of the Laymen's Church are there, happy that their congregations are being kept together. More than 50 pastors will be in camps. Japanese Christians are well organized. Their light will shine. After my morning service last Sunday, I visited our Berkeley churches and found them already stored with furniture and belongings of their parishioners. Although the government authorities offered free storage, the church members preferred to use their own buildings. Church agencies have helped in setting up property holding companies.

* * *

Courtesies Exchanged On the Eve

They have shown a remarkable spirit of courage and faith, but it has been a hard ordeal. The pastor of the United Church wrote on behalf of his people a moving letter of thanks and appreciation to the mayor which the local paper printed last night. He said: "We are thankful for the privilege of having lived in Berkeley, particularly during the past trying months.

The fairness and broad mindedness of the people here, their many personal kindnesses, have been a joy and a comfort." The San Francisco press quoted a statement of confidence and esteem signed by over 25 of the leading Protestant and Jewish clergymen of San Francisco when evacuation began there.

* * *

Church Used As a Reception Center

The First Congregational Church of Berkeley was placed at the disposal of the "wartime control" authorities as the evacuation started. Groups from various churches each day provided free refreshments and assisted in every way possible. Soldiers with rifles guarded the church doors and a courteous major with spurs issued his orders in Pilgrim Hall, which commemorates certain other evacuees of 1620. Assisting the military authorities were trained social workers. Five large buses each morning and afternoon for the past five days carried away the evacuees. Their belongings were pathetically piled on the sidewalk in front of the church. A resident said it resembled the scene after the earthquake and fire of 1906.

* * *

Sick People Taken From Homes

Army ambulances took away last those suffering with mumps and measles. They were consigned to the newly erected hospital on the race track. The distinguished university professor of art whose unique water colors are treasured in many homes, the humble cook or gardener, the tailor whose 11 children have received or are receiving university educations, the friendly church member who has cleaned and pressed the clothes of my family for the past 18 years, the local dentist and optometrist—all kept up their spirits as they said good-by. It was the eyes of American friends that moistened first.

* * *

Hope Midwest Will Open Heart

Robert Inglis, pastor of Plymouth Congregational Church, Oakland, returned last week from a trip of investigating prejudice areas like Kansas and surveying the middle west as to the possibilities of resettlement. All are agreed that churches there must undertake the task of changing adverse public opinion, so that local communities may be prepared to welcome individuals if later a change of governmental policy may permit dispersal.

* * *

Carr Fears Precedent Will Peril Freedom

The local University Y.M.C.A. has received from Gov. Ralph L. Carr of Colorado this remarkable reply to a letter praising him for his willingness, in marked contrast to other governors, to allow settlement by refugee Japanese-American citizens in his state:

"It seems to me that the whole answer is to be found in whether or not we can really believe in the Constitution and Bill of Rights. The whole answer is one of patriotism, and if you want to go a little further, as I do, it is the application of the Golden Rule to a very trying problem of life. If we do not extend humanity's kindness and understanding to these people, if we deny them the protection of the Bill of Rights, if we say they may be denied the privilege of living in any of the 48 states and force them into concentration camps without hearing or charge of misconduct, then we are tearing down the whole American system. If these people are not to be accorded all the rights and privileges which the Constitution gives them, then those same rights and privileges may be denied to you and me six months from now for another just as poor reason as the one which is now offered against the Japanese."

* * *

Churches Active For Justice

The Protestant Commission for Wartime Japanese Service, with headquarters at Berkeley, is a strong committee of denominational leaders under the leadership of Frank Herron Smith, superintendent for 16 years of the Japanese missions of the Methodist Church. It has been in constant touch with the authorities and speaks for the Federal Council and Home Missions Council. Vice-presidents are Galen M. Fisher for northern California, Bishop C. S. Reifsnider for southern California and Ralph Knudsen for the Pacific northwest. Gordon K. Chapman, furloughed missionary from Japan, representing Presbyterians, is secretary-treasurer. In the 80 Protestant Japanese churches on the coast are 17,500 members with twice as many adherents. Caucasian workers are not permitted to reside in the camps. It is to the credit of the church that services have been held from the first Sunday on in every reception center and camp.

* * *

Ask Aid to Relocate Students

The student relocation committee of which Joseph Conard is secretary has headquarters in the University Y.W.C.A., Berkeley. It is endeavoring to secure the cooperation of midwest colleges which evacuated students may enter. Most are unable to pay tuition fees. University students who are having to discontinue their education number between 2,000 and 3,000. In Berkeley alone there are over 400. As a group they have a remarkable academic record. They deserve the help of every Christian American.

* * *

Feel Politicians Have Exploited Prejudice

The breaking up of the social life of whole communities will have profound sociological repercussions among the Japanese. In some instances the church may act as a vitalizing influence in future cooperative colonies. Many responsible citizens are coming to feel that politicians have taken advantage of race prejudice and resentment over Pearl Harbor to exploit the situation. Selfish individuals have profited financially by acquiring property at less than its value but in most cases of late they have been thwarted by the federal government. The general public scarcely realizes yet that no case of sabotage has been discovered—not one—and that fear and prejudice have been skillfully aroused in press and by radio by selfish interests. Consequently many are asking why it has been necessary that such a wholesale uprooting should ever have been attempted. The governor of Colorado is right! This evacuation is of equal concern to every liberty-loving citizen.

STANLEY ARMSTRONG HUNTER.

By This Sign Conquer

A Study in Contemporary Crucifixion and Crusade

G. BROMLEY OXNAM

The readers of this book will welcome the challenge and envision the splendor of the crusade by which our world must be won for Christ, and will see more clearly in our present "crucifixion" the prelude to a victorious spiritual crusade.

. . . The Contents . . .

Crucifixion and Crusade
What is the nature of contemporary change? Is it but another episode in the never-ending cycle of war? Is it democracy vs. totalitarianism? What is the nature of the crusade? Do we conquer under banners bearing the Cross?

The Objective of the Crusade
In its counsel of perfection Christianity creates the divine discontent necessary to progress—in its doctrine of giving of self, in creating the staying power essential to conquest. What is the meaning of the Kingdom of God for today?

The Obstacles to the Crusade
Ethically, we are cursed by low visibility. Idealistically our ceilings are too low. It is the regenerating spirit of religion that is needed to provide the atmosphere as well as the drive that removal of obstacles demands.

The Individual and the Crusade
The age-old problem of the One and the Many is before us. The basic issue is the integrity of the individual who must incarnate the ideal toward which he moves.

The Leader of the Crusade
Jesus enunciates the doctrine of leadership, "Follow me." In Him the ideal becomes incarnate. He becomes the unifying power with the right to command resting upon the identity of His will with the will of God.

"Drawing upon the ample resources of his experience, reading, reflection and knowledge of the Christian tradition, he analyzes the tensions in our present world and the strengths and weaknesses of the proposals for dealing with them."—*Christian Century*

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War Psychology Disrupts Homes

Iowa Educator Says Worry Is Driving American Youth Into Delinquency—Find Security in Villages

(Correspondence from Iowa)

DES MOINES, May 10.—War costs are not all paid in money or in lives lost at the front. Recently A. S. Hill, of the department of pupil adjustment in the Des Moines public schools, spoke before the American Legion auxiliaries. He reported that his department has referred to the juvenile court "five or six times as many boys in the first three quarters of this school year as during any year previously." He went on to say: "We are dealing with people who are full of fear about their personal lives. Families who have loved ones in the service are worrying about their fate. People face bad economic situations and fear the political consequences of the war. We are dealing with people who have to sit at home and listen to the radio commentators, people who are made unstable and nervous. They find fault with their children more quickly. They are not as good fathers and mothers as formerly."

* * *

Warns of Danger In War Attitude

Mr. Hill declared that the whole wartime situation, with its blind fatalism, its feeling that the youth are destined to become cannon fodder, has produced a "What the hell!" attitude. He said: "They can't take it. They become fatalistic. During the depression, youth developed an attitude of "So what?" Now, in the face of war, that attitude has become 'What the hell!" He also called attention to the fact that, according to recent rulings, schools and juvenile court workers are not allowed to purchase new tires, retreads or replacements on the cars they use in their work. He commented that "it seems odd that the beer trucks are allowed tires." He wondered "if beer wouldn't taste just as good if it were hauled by the old-fashioned brewers' big horses and tire stocks released to the welfare workers."

* * *

Youth Speakers Tour Iowa

For the past two weeks, a "Christian Endeavor tour" of Iowa has been under way. The series of meetings began on April 20 at the Highland Park Presbyterian Church of Des Moines, with about 300 attending. The speaker was Edmund C. Miller, pastor of the First Christian Church of Independence, Mo. Forest L. Richeson of the Portland Avenue Christian Church, Minneapolis, a former vice-president of the Iowa C. E. union, speaks this week. Howard J. Duven, general secretary of the Iowa union, accompanies the speakers.

* * *

Catholic College Changes Hands

Dowling College, a Catholic institution here comprising a high school and a junior college, is to be taken over and operated by the clerics of St. Viator, Bourbonnais, Ill., a teaching order. Dowling College has about 100 students. The high school department enrolls about 400 boys. The 11 priests now employed as teachers at Dowling will be given other posts in the diocese. One of these is Father Robert Walsh, who for a number of years has been giving a good deal of time to the Des Moines round table of the National Conference of Christians and Jews. If he leaves the city, there will be widespread regret.

* * *

Would Ask Rabbi To Teach Bible

Recently a one-day meeting was held in Indianola, one of a series that prelude the state Sunday school convention. Frank Lindhorst of Des Moines, area counselor for the Methodist churches of Iowa and South Dakota, rather startled the conservatives by saying that he would be glad for his children to have some Bible teaching under the direction of the Jewish Church. Supporting this statement, he called attention to the fact that (1) the Jew has a profound faith in God; (2) he has a wholesome family loyalty which many gentiles would do well to emulate; and (3) the Jews are careful to see to it that the Bible instruction is given by teachers who have had a thorough training in the subject they try to teach. They do not entrust their Bible teaching to those who are ill prepared to do it.

* * *

People More Secure In Small Towns

A housing survey of the nation, just released by the census bureau, puts Iowa in a rather good light. According to these figures, 51 per cent of the dwelling units of the state are owned by the people living in them. The national average is 43 per cent. The ratio of ownership is largest in small towns, where it is 58 per cent. On farms it is 48 per cent. Electric lighting equipment is found on 39 per cent of the farms, compared with a national average of 31 per cent. Some other figures are less creditable. One-fifth of the dwellings in Iowa are in need of major repairs. Three-fifths have no private bath. The mortgage rate on owner-occupied homes is 41 per cent in the cities, 39 per cent on farms and only 20 per cent in small towns.

* * *

And So Forth

The Ministerial Institute of the Disciples of Christ will hold its annual meeting at the University Church of Christ here. Its general theme of discussion is a program of the church to match the present dangerous and germinal hour.

Beginning this afternoon, the annual state convention of the Iowa Baptist youth fellowship is meeting at the First Baptist Church of Sioux City.

The Augustana Synod of the Lutheran Church is holding a convention in the city, and 15 pulpits, mostly Lutheran, are to be supplied by the visiting clergymen of this formerly Swedish church.

The large ordnance plant recently built just north of the city is in practically full production, although the plant is steadily being enlarged. It is operated by the United States Rubber Co. and its output is ammunition for small arms. The huge plant near Burlington is producing shells. Several explosions have occurred there.

WARREN C. TAYLOR.

N. Y. Methodists Support the War

Vote Tyranny Worse than War—Ask for Negotiated Peace — Concerned Over Liquor Influence on Troops

(Correspondence from New York)

NEW YORK, May 11.—Support of the war was approved at the New York annual conference of the Methodist Church held last week in the Washington Square Church. Bishop James C. Baker of San Francisco presided. In a report to the conference as lay leader, Chester A. Smith of Peekskill said the members of the church had expressed their approval of President Roosevelt's program and urged all "to work to bring the war to a speedy end with the aid of Almighty God." The report of the resolutions committee, adopted after lengthy debate, stated: "To resist the powers of darkness means war, a struggle which already pillages and destroys human life, but to accept tyranny in a pagan, brutal world is worse than war. That way lies slavery of spirit and conscience. . . . The nation must now fulfill its declaration of purpose to uphold with every possible resource the cause of the United Nations." The conference further voted for a "negotiated peace in which all nations will participate" and an "international agency" in which "our nation will assume its full share of responsibility."

* * *

Ask for Wartime Prohibition

A rising tide of concern over the question of the soldier and liquor was forcefully presented at the conference. Wallace H. March of the state Anti-Saloon League predicted that "wartime emergency prohibition will come." In the lay report it was stated that an appeal had been made to Washington for the establishment of prohibition during the war. All churches were urged to "resume interest in prohibition" immediately. Speaking in Brooklyn to 300 women gathered at the May Day luncheon, Mark A. Dawber of the Home Missions Council, in telling of recent field trips, said: "I have never seen more vice and more debauchery than I have in the past six months, all because of the sabotage of our boys and girls by a degraded liquor traffic." He pleaded for a more direct interest in the matter, declaring that "half-drunken soldiers cannot win this war."

* * *

Wets Prepare Campaign

At the same time a tenth anniversary meeting was held of a tour made by the intercollegiate prohibition research committee. Recognizing that the "war drums of the prohibitionists are beginning to roll faintly in the distance" these leaders of the repeal movement threaten to reorganize their forces and "spring into action" if the drys should try to "bring back the bootlegger and his blinding booze." The first step proposed was that compulsory courses in the history of the prohibition era, "with its long record of murder, social debauchery and political corruption, plus its bootlegging

high school gin parties, hip flasks, bathtub concoctions, cellar stills and home brewing" be given in "all public schools and all evangelical Sunday schools."

* * *

Court Rules Against 'Bank Night'

In New Jersey, where bingo in theaters was born some 12 years ago, the court of errors and appeals, the highest state tribunal, ruled that "bank night," the modern version of "bingo," was a lottery designed to stimulate theater patronage by catering to the gambling instinct. Apropos of this, the civic and moral affairs commission of the Brooklyn church and mission federation has voted to secure all denominational statements against bingo and similar games of chance in churches as a basis for instituting a drive to wipe out such lotteries.

* * *

Church News May Disappear From Press

"Unless the church desires to see a curtailment of space given to religion, now is the time to say a sincere 'thank you' to editors and publishers of daily and weekly newspapers for services rendered to religion," it was stated last week by Ralph Stoody, director of the commission on public information of the Methodist Church. Warned by the findings of the newsprint conservation committee of the American Newspaper Publishers' Association that "reduction of religious news" is one of the measures being advocated and already in practice by some newspapers to save newsprint, Dr. Stoody urged both national and local church officials to make clear at once, by personal letters and resolutions from conferences, appreciation for attention now being given to church interests. At a newspaper editors' convention held here recently Dwight Marvin, editor of the Troy (N. Y.) *Times Record,* stated that an elaborate church page had been costing his paper $100 weekly and considerable time. During several years, he said, it evoked but four comments, three of them critical. When it was discontinued, ministers complained, but it was too late.

* * *

Urges Study Now of Postwar World

The Conference on Science, Philosophy and Religion, in an introduction to the papers read in the symposium last fall and published this week, stated: "One of the greatest obstacles to efforts to create a rational world order has been man's inability to apply all his intellectual and spiritual resources to the complex task. . . . A permanent world order can be established only on intellectual foundations in which religious, scientific and philosophic scholars cooperate. It is therefore of the utmost importance that this cooperation be brought about even while we are engaged in a war effort." Plans have been made for further national conferences and intercollege debates on the subject of peace and reconstruction.

* * *

Denominations Adopt War Service Budgets

The national board of the Protestant Episcopal Church, at its meeting here last week, adopted a budget of $2,500,000. Of this, $100,000 is to be spent for "religious work in industrial communities with population increases resulting from war production." The Presbyterian Church U.S.A. also adopted a budget for the Board of National Missions of $2,734,906. The finance committee said: "No surer way can be suggested for making America strong in its hours of trial than through such christianizing undertakings as are promoted through this board." The Lutheran Church will start next month to raise the Lutheran World Action fund of $650,000 "for work among men in the army and navy as well as for missions cut off by war in Norway, Finland, Denmark and other countries."

* * *

And So Forth

Some 3,500 teachers and school employees are to attend "war training classes" this summer and are to "stay within 24-hour traveling distance from the city in case of emergency," the board of education announced this week.

J. HENRY CARPENTER.

Lutherans Seek War Aid Fund

Lutheran World Action has launched an appeal for $650,000 for work among the troops and in war-orphaned foreign missions. Since its start last year, the service commission of the National Lutheran Council has set up 31 service centers in all parts of the country. Part of the money will also go to Y.M.C.A. work for war prisoners and for China relief.

MILLHANDS and PREACHERS

A Study of Gastonia

By LISTON POPE

Gaston County has for fifty years been building cotton mills—and churches. What has their relation been, asks the author of this book, which is one of the volumes in the Yale Studies in Religious Education. Mr. Pope has written the definitive story of the Gastonia strike, and an effective criticism of both mills and industrial churches, with broad implications for industry and the church throughout the nation.

$4.00

THE SECOND GREAT AWAKENING IN CONNECTICUT

By CHARLES ROY KELLER

The latter years of the eighteenth century and the first decades of the nineteenth, saw a great revival which not only rekindled the faith in thousands of individuals but also led to many other activities which were to become characteristic of nineteenth century evangelical Protestantism. Professor Keller has studied this movement in Connecticut, one of the most active centers of its development.

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Pacifist Rector Resigns His Post

Declines to Register for Draft—Governor Presides Over Amity Dinner —Clergy Join Chaplaincy

(Correspondence from New England)

BOSTON, May 4.—Wolcott Cutler, rector of St. John's Church, Charleston, in his parish paper announced that "after 20 years of study and much prayer, I cannot honestly present myself for the prospective draft of all men from 45 to 65, or seek to avoid possible penalties. Believing what I do about wars in general and about the present world-wide suicidal Armageddon, it would be inexcusable cowardice for me to do anything except to decline to be drafted for any part in America's war effort." He presented his resignation that the vestry might be free to choose a successor or grant him leave of absence for the term of his imprisonment. In an overwhelmingly foreign section of Boston, the 18 years of his pastorate have doubled the number of active parishioners, reduced the debt one-half and built up an endowment fund.

[Later: St. John's Church has refused to accept the resignation of its rector.—THE EDITOR.]

* * *

Labor Lawyer Declines To Register

Richard B. Gregg of Natick, author of *The Power of Non-Violence,* has explained his position in a letter to the U. S. district attorney: "I believe that war involves violation of moral principles, changes character adversely, impoverishes economically and biologically nations which use it, will not maintain our liberties or religion, will probably destroy our civilization. . . . Since the great majority of the people of the United States trust the method of war, I urge them to go ahead with all their strength. Men cannot make moral progress unless they live up to the light that is in them. Later they may perhaps remember the protests of conscientious objectors and change their method." Mr. Gregg is a graduate of Harvard University and its law school. In the First World War, he was associated with the war labor board. In 1922 he went to India to teach in a Quaker school and in his vacations to visit Gandhi's ashram. In 1929 he returned. The U. S. attorney says: "Our policy is to take no action until requested to do so by a local draft board."

* * *

Hundreds Attend Amity Dinner

Some 900 persons attended the recent fifth annual dinner of Christians and Jews. Four years ago the number was 200. The governor, mayor, chief justice, a general and an admiral for the area, heads of denominations and fraternal orders, editors of papers and managers of radio stations were present. Rabbi David de Sola Pool of New York called the gathering "an eloquent expression of mutual regard." He recalled the part of Jews in American life from colonial and revolutionary days, and said that, as Jewish chaplaincy head, he receives daily requests from Christian chaplains for prayers and spiritual help for Hebrew boys. The president of Fordham University, Robert L. Gannon, said: "The real source of human equality is that all men, Roman cardinal and Chinese coolie, were created by the same God to enjoy him for eternity, a destiny that gives not only dignity but freedom also."

* * *

Taylor Pleads for Tolerance

Myron C. Taylor, formerly the President's representative at the Vatican, said: "I cannot respect the man who has no religious belief. Another's belief may to me seem full of errors. But this meeting affirms, above and over our right to our beliefs, a common faith in an omnipotent God, holding which we can work together for the welfare of the world. I cannot convince myself that any world union is possible if it involves acceptance of a single form of political economy and government or of a single religion. Our task as Americans is not to bend the world to our way of thinking. That would be to do only what our enemies are trying to do. Nor can we claim credit for a new philosophy of life. *We* had to learn to live together—men of nearly all races, philosophies and religions."

* * *

Steere Lectures on Immortality

With an unusual registration of alumni, at the annual visitation of Harvard Divinity School, a chapel decorated by the students was dedicated in honor of Dean Willard L. Sperry, who is just now a patient in Massachusetts General Hospital. In the Ingersoll lecture on immortality, Douglas V. Steere rebuked modern softness which ignores the fact of death. Philosophical evidences seem a bogus passport at this boundary. Like Paul, we must die daily. We must recognize advancing age less by the infirmity of the body than by the maturity of the soul. Reinhold Niebuhr, in the Dudleian lecture on revealed religion, pointed out that God cannot triumph over man and leave him man except by love. "The Christian doctrine of the atonement is the key to life and history." In this crisis we must build something more universal than Anglo-Saxon imperialism, the Union Seminary professor declared.

* * *

And So Forth

The Isles of Shoals, like ships off the coast, being in the danger zone, the Unitarian Association has transferred all the conferences held there to Soo-Nipi Park, N. H. President Frederick May Eliot will give, July 20-24, addresses on "Unfailing Sources of Spiritual Faith."

The New England country church commission has canceled its usual June conference at Ocean Park.

The National Council of Congressional Churches had to be transferred from Dartmouth College to the University of New Hampshire, June 18 to 25. War caution is given as the reason.

Typical of the effects of the war is the situation reported from Woonsocket, R. I., where Glynn Jones of the First Baptist Church was suddenly called to serve as chaplain in the navy. The First Presbyterian Church will unite with this church until fall, its pastor, A. Mason Brown, serving both congregations.

E. TALLMADGE ROOT.

Radio Urged to Fan War Hate

Columbus Convention Resolves Religious Broadcasting Should Resist Effort to Whip Up Enmities

(Special Correspondence)

COLUMBUS, OHIO, May 6.—Religious leaders attending the 13th annual Institute for Education by Radio, which has been in session here for the past three days, sponsored by Ohio State University, unanimously opposed the fostering of hate by radio as a method of building civilian morale. Meeting with radio executives to discuss problems of religious broadcasting, leaders of national Protestant, Catholic and Jewish organizations adopted a resolution stating: "That religious broadcasts in wartime as well as in peace time should not only avoid stirring up hatred against human beings of any race, nation or creed but should seek to contribute to the understanding and good will which are basic to a just and durable peace among the peoples of the world."

The resolution was called forth by an address by Arch Oboler, radio dramatist, who advocated radio programs which would stir intense hatred in the minds of the American people for their enemies in the war. Oboler was followed by Stephen Fry, a representative of the British Broadcasting Corporation, who pointed out that in England, in spite of bombs and suffering, the people have no personal hatred for their enemies and probably could not be led to hold a feeling of hatred.

All Faiths Oppose Hatred

The opposition against a program of hatred to be launched by radio was implemented in a symposium on "Religious Broadcasting in Wartime," held on the last day of the institute. Participants in this general session were Dr. Walter Van Kirk of the Federal Council of Churches, Dr. Max Jordan, former European correspondent of the National Broadcasting Company, Msgr. Edward J. Flanagan of Boys' Town, and Rabbi Israel Goldstein, president of the Synagogue Council of America. These speakers agreed that religious radio broadcasts should be planned to inspire confidence in the American people and to stop any movement to inculcate hatred for our enemies.

"We must not permit ourselves to be smeared by the same moral filth that covers our enemies," said Msgr. Flanagan. He stated that our peace terms at the end of the war should not only favor the United Nations, but should insure freedom, security and equality of opportunity for all peoples.

Dr. Van Kirk agreed wholeheartedly with Msgr. Flanagan. "To build new political and new economic machinery without at the same time establishing spiritual bridgeheads between the races and classes of all nationalities and colors is to lose the peace, and if the peace is lost the war will be lost," he said. He listed five duties of religious radio broadcasts in wartime: "(1) To make real to our people the power of the sword of the Spirit, a power which is

being dramatized in Norway, Germany and the Lowlands; (2) to broaden the base of understanding and good will between religious and racial groups; (3) to make articulate the gospel of hope in a despairing world; (4) to promote intelligent discussion of the bases of a just and lasting peace; and (5) to exercise a pastoral function with the whole nation as its parish" to alleviate the suffering caused by the war.

Would Improve Religious Broadcasts

Religious representatives at the institute met in two work-study groups during the three-day sessions under the chairmanship of Louis Minsky of the National Conference of Christians and Jews. These sessions dealt with methods for improving the quality of religious radio programs.

Prof. Fred Eastman of Chicago Theological Seminary presented a plan to give variety and added listener interest to religious programs through the presentation of religious dramas over the air. He stated that such dramas must be of top quality, comparable to the best dramas on secular radio programs, and must deal with vital spiritual conflicts and struggles of our own day. He advocated the creation of a religious drama workshop at a central location to prepare and broadcast network dramatic programs under the auspices of the various national religious organizations. He also urged that national religious groups prepare recorded religious dramas for the use of local radio stations.

The work-study group adopted a set of recommendations for the conduct of religious broadcasts. In addition to the resolution against hate the group recommended that religious programs be addressed to the total listening audience—Protestant, Catholic, Jew and non-believer—rather than only to a denominational group; that religious programs should not attack religious teachings of other faiths; that religious programs should be presented on a sustaining basis whenever possible; that they should be allocated fairly between the various faiths; and that no religious program should appeal over the air for contributions for the support of the radio program.

Racketeering Feared

Stanley I. Stuber, publicity secretary of the Northern Baptist Convention, reported to the work-study group that while Protestant denominations are beginning to be aware of the vast possibilities of radio, they are doing little to make use of the medium on a denominational basis. His survey found that most Protestant radio programs are presented by local churches on local stations without support from the central headquarters of the denomination. Stuber advocated denominational programs as a means of increasing the effectiveness of the Protestant radio message. He also suggested the use of religious dramas, religious news broadcasts and brief inspirational talks as methods which would increase listener interest in Protestant programs.

J. Elvin Wright, reporting for the newly formed National Association of Evangelicals, urged that racketeering in religious radio programs be checked by refusing broadcast time to organizations or persons which are not affiliated with regularly incorporated church groups.

The religious work-study group sessions were attended by representatives of all the major radio networks—National Broadcasting Company, Mutual Broadcasting System, the Blue Network and Columbia Broadcasting System—and by leaders in the field of religious broadcasting from the Federal Council of Churches, Union of American Hebrew Congregations, National Council of Catholic Men, National Council of Christians and Jews, National Association of Evangelicals, Chicago Theological Seminary and various denominations.

EVERETT PARKER.

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Nisei Christians Certified Loyal

Methodist Officials Say Government Need Have No Fears—Priorities for Liquor, Gambling Irk Churches

(Correspondence from Philadelphia)

PHILADELPHIA, May 6.—Government officials can count on the absolute loyalty of Christian citizens in this country, according to E. D. Kohlstedt, home missions secretary of the Methodist Board of Missions and Church Extension, and Frank Herron Smith, superintendent of the Pacific Japanese Methodist provisional annual conference. Channing A. Richardson, superintendent of the city work department, has called attention to the opportunity to evangelize the Japanese now in America. "It will doubtless be a generation or more before the American can be welcomed as a missionary in Japan," he said, "but we can evangelize the Japanese now within our own borders."

* * *

Federation Plans for Coming Of Defense Workers

In the Philadelphia regional area it has been estimated that during 1942 some 100,000 additional workers will be needed, 50,000 of them from outside the territory, two-thirds of them with their families. To meet this emergency the federation of churches is calling for "wardens of the wards." Among the achievements noted in the annual report of the federation, under the secretaryship of E. A. E. Palmquist and the presidency of Ross D. Murphy, have been aid to stop Sunday motion picture shows being held by air wardens at the hour of Sunday morning worship, organization of an interdenominational Chinese Christian center, open every afternoon and evening for Chinatown's children and youth, and the initiation of three significant ventures: (1) radio religious interviews; (2) "Units for Unity," whereby 40 interested friends meet weekly to prepare themselves to lead others in the technique of better racial group understandings; (3) the Philadelphia Fellowship Commission, the first in America, whereby representatives of religion, education and labor deal with friction and tension areas of communal life.

* * *

International Y.M.C.A. Reaches All Faiths

Back in 1888 the Y.M.C.A. decided in Philadelphia to send out, as its first international secretary, David McConaughy. Wilbert B. Smith, now senior secretary of the National Y.M.C.A. council of Egypt, spoke at a dinner at the Bellevue-Stratford, sponsored by President Robert L. Johnson of Temple University, who presided, President Thomas S. Gates of the University of Pennsylvania, Superintendent of Schools Alexander J. Stoddard and President Alfred H. Williams of the Philadelphia Federal Reserve Bank. Smith asserted that the white man's insistence on racial superiority has held back the unity of India. He told, however, how Jews, Moslems and Christians have been brought together in Y.M.C.A. work in Egypt and how General Wavell, solicitous for the moral and spiritual welfare of British troops, had asked the "Y" to care for those on leave of absence from desert warfare.

* * *

More Methodists in C.P.S. Camps Than Quakers

Methodists outnumber Quakers in the Civilian Public Service camps 174 to 165. Five thousand Methodist c.o.'s are already registered with the Methodist Commission on World Peace. The commission is distributing to the 23,000 Methodist pastors a world peace worship service for May 24 and a copy of the report of the Delaware Conference on the bases of a just and durable peace. Charles F. Boss, Jr., of Chicago, secretary of the commission, has been describing its program in recent meetings with the Methodist preachers and other Methodist groups here.

* * *

Priority Favors for Liquor and Gambling Puzzle Churches

Multitudes who cheerfully waited in line, many of them for hours, for the sugar rationing and now await gasoline rationing cannot patriotically reconcile that with continued sale of liquor within and without the camps and in wartime industrial defense areas. They are signing the Mother's Day petitions from the churches to the President and other authorities to care for the boys and not the brewers. Churches all over the nation are being urged not to build. Yet the Negroes of Mt. Zion Methodist Church have found their property sold. They want to renovate old Tabernacle Methodist Church, which had been burned. The FHA has, however, refused them permission to use any labor. Yet the Church of the Gesu is renovating with the use of new steel. Across the Delaware outside Camden, N. J., despite church protest, a million-dollar race track is being erected with second-hand steel. It is hard to accept restrictions for our churches and homes and also priorities for the gamblers and brewers. Citizens who live near Independence Hall and the Liberty Bell do not understand it.

* * *

Pledge for Christian World Order

Westminster Theological Seminary plans additional conferences in key cities on "The Christian World Order," like that recently held here. Pledges are being solicited and signed: "I affirm my agreement with and support of the Christian world order inherent in historic, orthodox Christianity, which recognizes the sovereignty of the Lord God of the Bible and acknowledges Jesus Christ the Son as supreme in every sphere of life and as King of the nations and of the church (Ps. 145:13)." Crozer Theological Seminary had for the theme of its pastors' conference, "The Pulpit and a Just and Durable Peace," facing it hopefully and realistically.

* * *

And So Forth

At the Pennsylvania and eastern states rally A. E. Lewis of Eau Claire, Wis., International Gideon president, received the 1,000,000th Gideon Service Testament from Wilbur M. Thomas. The Gideons aim to give a copy to everyone in the armed forces and CPS camps. Over 1,250,000 have already been given.

Norman Thomas, William H. Chamberlin, Norman J. Whitney, Haridas T. Muzumdar, Carl J. Hambro and S. Ralph Harlow will be on the faculty at the Institute of International Relations at Bryn Mawr College, June 26-July 5, and at Cornell University, July 31-Aug. 9.

The American Friends Service Committee has opened another CPS camp at Campton, N. H. Clarence E. Pickett, executive secretary, and Anna Cox Brinton of Pendle Hill addressed a silver anniversary meeting of the committee at Swarthmore on April 30, with Rufus M. Jones of Haverford College presiding.

CHARLES DANIEL BRODHEAD.

PACIFIST MINISTER OUSTED

(Continued from page 668)

strongly pro-war head of the presbytery's ministerial relations committee, presided, and did so, it was generally agreed, with impartiality. In spite of efforts to prevent a vote, the congregation voted 156 to 43 in favor of retaining Mr. Maguire as pastor. The meeting widened the already deep rift in the church. The vote was understood to be advisory to the committee totaling 15 persons who were appointed to present the matter to the presbytery.

Offers to Resign F.O.R. Office

Before the presbytery met Mr. Maguire was given privately to understand that if he would resign his membership in the F.O.R. the whole matter would be dropped, since the seriousness of the disruption in the church was already apparent. This he declined to do, although he did offer to resign from the chairmanship of the local F.O.R. group. That was not sufficient.

When the presbytery met on May 5, it was reminded that the 1941 General Assembly of the Presbyterian Church had reaffirmed the obligation of Presbyterians "to obey their consciences before God, who alone is the Lord of the conscience, whatever its commands may be. . . . We therefore recognize as part of the church both the sincere conscience that feels the necessity of participation and the sincere conscience that cannot participate in the military struggle." It had previously specifically upheld the right of ministers to hold pacifist views and to be members of the F.O.R. if they so desired.

Presbytery Dismisses Minister

After a four and a half hour session the presbytery voted: "Confronted by a divided church, as shown by two divergent views of two committees from the Mt. Auburn Church, the presbytery decided to dissolve the pastoral relationship. All members agreed that membership in the Fellowship of Reconciliation or pacifist views would not in themselves constitute a reason for dissolution, but other elements entered into this case." Although the session of the presbytery was not open to the press, it is widely believed that the final decision of the presbytery owed much to the influence of William T. Paterson, minister of the Norwood Presbyterian Church and chairman of the committee of presbytery which is expected to conciliate church-ministerial differences, to Frank Elder, minister of the Covenant-First Presbyterian Church, and to Earl R. North, stated clerk of the presbytery. One clerical member of the presbytery was said to have declared in the

heat of discussion: "We'll drive all the pacifists out of this presbytery."

Minister's Salary to be Raised

The mysterious reference in the presbytery resolution to the "other elements" which had "entered into the case" suggested that dark secrets had influenced its decision. If such existed, they were not to the discredit of the ousted minister. On the contrary, things were going so well in the Mt. Auburn Church that when the uproar broke loose, less than a week before the annual meeting of the church, everything was set to vote a substantial increase in the minister's salary. Under Mr. Maguire's ministry, a church which had been slowly dying, because the community around it had been changing from homes of the wealthy to apartments and rooming houses, had taken on new life. His sermons attracted large audiences in which there were leaders of university and business life as well as numbers of younger people. Both membership and finance records of the congregation reveal substantial increases.

In all the exchange of charges and counter-charges, some of which have embittered life-long friendships, there was never once a criticism of the minister's personal life. And even his critics admitted that the only pacifist statement that had come from his lips since Dec. 7 was the simple declaration on the Sunday after Pearl Harbor that while he was and intended to remain a pacifist, he had no intention of pressing his views on his church and that he intended to serve people of all views as he had before. The last sermon which had discussed the pacifist issue as such was preached in May 1941.

Such "other elements" as existed were of a kind which may be found in any congregation. A wealthy family had been offended because control of the choir was taken from one of its members and given to a committee of which this person remained a member. A rich man who gave large sums of money to the local, presbyterial and national enterprises of the church did not like the terms in which the minister treated the race issue, but he did not stop coming to church or giving his money. Some people were restive over the youth forum, in which an average of sixty young people met on Sunday nights and listened to outside speakers on live issues and sometimes heard unorthodox views.

On Whom Shall He Call?

Mr. North, presbytery clerk, one-fourth of whose budget of $40,000 comes from the Mt. Auburn Church, complained to this reporter that Mr. Maguire ought never to have gone to this church, since it had been dominated for so long by several wealthy families, among which are some of the largest givers to missions in the denomination. "The two ministers before him had known how to get along with them. They got them to put up their money. Bruce was too young. He didn't know you have to treat wealthy people differently." He said that there was criticism of Maguire on this account and because the mother of a young conscientious objector who was sentenced to prison for non-registration attended the Mt. Auburn Church and many thought the minister was responsible.

At the end of the interview, the stated clerk cited as evidence of the progressive policies of the presbytery the remarkable city-wide advertising campaign which it staged last winter and which attracted national attention. Billboard, movies, radio, sticker stamps and church bulletins were all synchronized to drive one message home. He did not mention what that message was. But if he has forgotten, others in Cincinnati have not. It was: "An American Privilege—FREEDOM OF RELIGION. Join a Church. Go to Church. Sponsored by the Presbyterian Church, U.S.A."

With the action of the presbytery, there is now a general disposition to regard the affair as a closed issue. There seems to be no thought that the national body of the Presbyterian Church has any concern in the issue except its considerable financial stake, which appears to have been saved. So far as can be learned, nobody has any intention of appealing the decision of the presbytery to the synod or the General Assembly.

H. E. F.

Ex-Gov. Sweet, Congregational Moderator, Dies

William E. Sweet, Denver investment banker who served as governor of Colorado from 1922 to 1924, died on May 9. He had been active in religious work for many years. At the time of his death he was moderator of the General Council of Congregational and Christian Churches and a member of the national council of the Y.M.C.A. Former Gov. Sweet was an ardent New Dealer, but bolted the Democratic ticket to support Herbert Hoover on the dry issue in 1928. He was 73 at the time of his death.

Interfaith Meetings Held in England

A Protestant minister and a Roman Catholic priest jointly led a worship service for 6,000 youth at the close of the Religion in Life Week meetings in Manchester, England, which closed on May 9, 1942. These Religion in Life weeks in England are similar to the National Christian Missions sponsored by the Federal Council of Churches.

Christians Meet Behind Barbed Wire in U.S.A.

Protestant Japanese young people organized a Sunday school on their first Sunday behind barbed wire in the assembly center at Puyallup, Washington. About 150 enrolled.

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Affairs of Jimmy Valentine (Rep.) Gloria Dickson, Dennis O'Keefe, Ruth Terry	*Melodrama* based on efforts of radio promoter to carry out search for one-time criminal now paroled to life of decency.	Many loose ends to plot are left dangling, and an unethical situation (the inhuman publicity stunt) is unresolved. *Scattered.*
Always in My Heart (War.) Kay Francis, W. Huston, F. Thomas, Gloria Warren	*Drama,* with musical interludes, concerning plan of ex-convict to efface himself yet watch over welfare of his growing children.	Dramatic portions are stilted, heavy handed, but musical sequences are pleasant, particularly songs by young Gloria Warren. *For most part, entertaining.* **M, Y, C**
Bullet Scars (War.) A. Langmire, Regis Toomey	*Melodrama.* Young doctor meets danger when gangsters in hiding offer him reward to treat wounded member of gang.	A dull story carried out by violence, gunplay, static conversation. *Brutal, uninspired.*
Cowboy Serenade (Rep.) Gene Autry, S. Burdette, Fay McKenzie	*Western.* Gene and his pals break up gambling ring, their efforts aided unwittingly by daughter of gang chief.	Not all in western setting, but a typical Autry film nonetheless. Pleasant western songs included. *Good of its kind.* **M, Y, C**
My Favorite Blonde (Par.) M. Carroll, Bob Hope	*Farce - melodrama.* A vaudeville performer finds himself the unwilling abettor of scheme of girl, a British spy, to deliver secret flight plans to waiting agents.	Plot structure, with its frequent gaps, doesn't bear too close analysis, and whole thing is highly improbable. What matters, however, is the fun, of which there is *plenty for Hope fans.* **M, Y**
Woman of the Year (MGM) Fay Bainter, K. Hepburn, Spencer Tracy, Minor Watson	*Comedy* arising when down-to-earth sports writer marries successful political columnist, endeavors to persuade her to add home-making to her activities.	Expertly written and interpreted by clever camera work, this is superior to usual—and frequent— marital comedy. Despite rather trite slapstick ending, film is *good satirical fun.* **M**

BEST CURRENT FILMS

For Family: Babes on Broadway, The Courtship of Andy Hardy, Fantasia, The Great Commandment, The Great Dictator, Hay Foot, It Started With Eve, Kathleen, The Reluctant Dragon, The Vanishing Virginian.

For Mature Audience: The Adventures of Martin Eden, All That Money Can Buy, Birth of the Blues, Blossoms in the Dust, Citizen Kane, The Forgotten Village, The Girl from Leningrad, Here Comes Mr. Jordan, Hold Back the Dawn, How Green Was My Valley, H. M. Pulham, Esq., King's Row, Ku Kan, The Little Foxes, Major Barbara, The Male Animal, The Man Who Came to Dinner, The Men in Her Life, Mr. V, One Foot in Heaven, Remember the Day, Sergeant York, The Stars Look Down, Sullivan's Travels, Suspicion, Target for Tonight, To Be or Not To Be, The Tuttles of Tahiti.

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